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Of the Church · By the Church · For the Church

Luther League Review

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LUTHER LEAGUE OF PORTO RICO

The Luther League of America

THE YOUNG PEOPLE'S ORGANIZATION of the UNITED LUTHERAN CHURCH IN AMERICA

427 Drexel Building

Philadelphia - - Pennsylvania

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Of the Church - By the Church - For the Church

Luther League Review

Why Are We Lutheran?

BY J. F. BERMON.
(Canada Lutheran.)

WHY are we Lutheran? We are Lutheran because we believe that the doctrines of the Lutheran Church are the truest exposition of the teaching of Jesus Christ.

We do not say this because we were brought up under Lutheran influence, spirit, and teaching alone, but also because of a firm and honest conviction.

We do not swallow our food whole, nor do we swallow that food which is not palatable, neither do we swallow every opinion or teaching of men, without mentally tasting or chewing them. We make no claim to be an expert Bible student, nor do we have any rank as a theologian, but there are certain truths which we have learned from our Bible, and according to which we examine and test all other so-called truths. These truths are the inspiration of the Bible, the Trinity, the sinfulness of man, and his death in sin, the divinity of Christ, and salvation through faith on account of Christ.

Every other so-called Christian organization, or sect, or cult, or individual, whose opinions and teachings we have examined, denies either one or more of these most necessary, vital and fundamental truths of the Bible, or else teach something (extra) beyond them. The Lutheran Church alone believes, teaches and confesses them to be the truth of God.

If we deny the inspiration of the Bible, and this to us is the fundamental teaching of Christianity, then we must look upon the Bible as the sole product of man, and as such it can only speak with human, and therefore fallible authority in respect to divine things, and Christianity, instead of being a fact, becomes a mere theory or speculation. The Roman Catholic Church accepts the Bible as the inspired word of God, but it assigns the traditions of the Church Fathers to a place of equal value and authority with the teaching of the Bible. This position accounts for the innumerable heresies which have crept into the Roman Catholic Church, such as the infallibility of the Pope, the Immaculate Conception, the worship of the Virgin Mary and the saints, Justification by Works, and the like, all of which have no foundation in God's Word. On the other hand, the Protestant churches declare that the Bible contains the word of God, thereby rejecting the fact of the plenary inspiration of the Bible. Because of their position they have offered an entering wedge to rationalism and liberalism, both of which are destructive to the Christian faith. The Lutheran Church correctly estimates the value of the traditions of the Church Fathers, she does not cast them aside with presumptuous and lofty disdain as being of no value, but she regards them of value only in so far as they agree with the word of God, and no farther. With reference to the Protestant position, the Lutheran Church claims that the Bible contains the word of God, but she goes a step farther, a step that is fully warranted by the internal testimony of the Bible itself, and she teaches that the Bible is the word of God. The Lutheran Church believes, teaches and confesses that the Bible is the word of God, His full, complete and final revelation of Himself to man.

If we deny the teaching concerning the Trinity, then we are without hope in this world and in the world to come, and in the words of St. Paul we are of all men most miserable. If the doctrine of the Trinity is denied, then we have no loving God, who, as our Father, gives us life, and provides abundantly all the necessities of life; we have no gracious God, who in the person of the Son came to destroy sin, and who by His atonement became our Saviour, and the Saviour of all them that believe; and we have no God, who in the person of the Holy Spirit is ever present to enlighten us in the truth, defend us against all error,

strengthen us in temptation, and quicken and preserve us in the true faith unto everlasting life. If there is no Triune God then there is no redemption, no salvation, no quickening of the spiritual life—there is no hope. The Roman Catholic Church, while it doctrinally accepts the fact of the Trinity, yet in practice, by deifying the Virgin Mary, admits a fourth person into the fellowship of the Triune God, and robs the Son of God of His glory as the sole Mediator between man and God. The other Protestant Churches, while they hold doctrinally to the fact of the Trinity, yet by their exaltation of the sovereignty of God divide the Trinity, and by legalizing the teachings of Christ, giving man a part in his work of salvation, do not give a correct estimate of the efficacy of the atonement made by Christ, the Son of God, for man. The Lutheran Church alone teaches an undivided Trinity, of equal power, authority, glory, and of the same essence; a Unity in Trinity, and a Trinity in Unity; a Godhead in which God the Father is God, God the Son is God, and God the Holy Spirit is God, and yet there are not three, but one God, who creates and sustains life, who has redeemed that life from destruction, and who purifies, strengthens and preserves that life in the true faith, thus preparing and fitting it for the life that is yet to come. The doctrine of the Trinity, a fact and yet a profound mystery, inexplicable, and beyond the comprehension of the human mind, forms a most necessary part of the Christian religion, and while the mind hesitates, stumbles and falls before this wonderful truth, yet the soul of man must rise to its sublime heights and lay hold of it through faith, otherwise the soul of man is lost.

Vital to the plan of salvation as revealed to man by God is the necessary doctrine of the sinfulness of man, and his death in sin. The Bible teaches that man is conceived in iniquity and born in sin, that there is none that doeth good, no, not one, that the wages of sin is death, and that, since by one man sin entered into the world and death by sin, so death has passed upon all men for that all have sinned. Acknowledging a God, who is essential perfection, and who has revealed His will to man in order that man may attain to that perfection, man must determine his condition in relation to God by his obedience to that will. Sin is the want of conformity with the will of God, but, more than being a passive condition, an inheritance of the flesh, it is an actual condition, for the carnal mind is enmity against God, and shows that enmity in acts of transgression of the will of God; and to be carnally minded is death. On the other hand, sinlessness is perfect obedience to the laws of God, the spiritual, as well as the moral, and is a requirement of man by God for man's salvation, for without holiness none shall see God. There is no basis, either in Scripture, nor in human experience, for holding to such an opinion as the inherent goodness of man, and his ability to make progress toward God by himself, and without the power of the Holy Spirit. Scripture plainly teaches the sinfulness of man both in the text and in illustration of the text. Human experience also teaches the same doctrine, for where is the man who by seeking has found out God, or who has delighted to do the will of God, and who, amidst all the vicissitudes and changing scenes of life, has walked calmly, resignedly and submissively to the will of God. Let any man faithfully and without any partiality to himself examine his life and compare it with the will of God as revealed only in the letter of the law, to say nothing of the spirit of the law, and the conviction must certainly follow that, whatever he is according to human standards, according to the standard of God he is a sinner by inclination and will; and that he is dead in trespass and sin. The Roman Catholic Church teaches that man, even after his fall, still possesses freedom and power for good, and that the evil desire in those who are baptized is not really sin, thus laying the foundation for its unscriptural teaching of salvation by works, and its doctrines of penances, indulgences and masses for the dead. The Protestant Churches, poisoned by the heresy of the Unitarians and the liberalism of the various cults, do not cling as tenaciously as once they did to the doctrine of the sinfulness of man and his death in sin, but have in many instances departed from this truth to teach that there is some power in human nature for good by means of which he can in a measure merit his salvation. The Lutheran Church holds unqualifiedly to the Scriptures and teaches by their authority the sinfulness of man, and his death in sin. If this doctrine were not true, and man could in any measure, through any human power for good that is within him, work out his salvation, then there is no need of any Saviour, and Christ's death upon the cross is a spectacular but useless tragedy.

Just as vital and fundamental to the plan of salvation as the above doctrines of the Bible is its doctrine concerning the divinity of Christ. Perhaps no other doctrine has occasioned such bitter controversies, or done more to separate the Church of Jesus Christ into factions and cults of various kinds. "This is life eternal that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." Who is Jesus Christ? It is a question we must answer, for to know Jesus Christ is life eter-

nal. Three propositions suggest themselves as we seek the answer to the question: Who is Jesus Christ? He is mere man; He is only God; He is the God-Man, both God and Man. But Jesus is not mere man, for He was not born according to the common course of nature. He was not born of blood, nor of the will of the flesh, nor of the will of man; He was born of God. In the birth of Jesus "God did not take the part of a man, but that of the Creator." God, who is a law unto Himself, held in suspense the laws of nature by His own will, and Jesus was born. The fact of the manner of His birth proves that Jesus is not a mere man. Besides the manner of His birth, the miracles which he performed, the words which He spoke, His sinless life, all prove that He was not mere man. Jesus is God, but He is not only God. He is called in the Bible—"God over all, blessed forever"; the name Son of God is bestowed upon Him time after time! The names of God, His attributes, His power, and the worship due to God are all ascribed to Jesus. Jesus is God manifest in the flesh, but He is not only God. Jesus is man, for He had a human body, was hungry, thirsty, tired, and He was born, lived and died, He was a man, a perfect man, yet truly a real man, but He was not mere man. Jesus is God, God over all, blessed forever, but He is not only God. The logical conclusion, then, is that He is both God and Man, the God-Man. This is what the Bible teaches when it says, "In the beginning was the Word, and the Word was with God, and the Word was God, and the Word became flesh and dwelt among us." If Jesus were mere man, He cannot be our Saviour, for a mere man, however morally good He may have been, by his death could not have satisfied the justice nor appeased the wrath of God in respect to man's sin. If He were only God, God cannot die, He is self-existent and eternal, and so again Jesus is not our Saviour. Our only hope of salvation is found in Jesus as the God-Man; it is because that God in the person of Jesus Christ, according to His human nature, died for us, and shed His blood for us on the cross, that Jesus is our Saviour, and that we have been redeemed from all sin, from death, and from the power of the devil. The Roman Catholic Church, in teaching the validity of the intercession of the Virgin Mary and justification by works; and the Protestant Churches, in so far as they give man any part in the work of his salvation, destroy in effect the doctrine of the Divinity of Christ, even though they confessionally hold to it. And the fundamental error of all religious bodies, sects and cults, such as the Unitarians, Latter Day Saints, Russellites, Christian Scientists, Spiritualists, and Theosophists, is their denial of this doctrine. The Lutheran Church, in her confessions and in her practices, holds to the Bible teaching of the Divinity of Christ, and teaches that in Jesus there are two natures, the divine and human, inseparably joined together in unity of person, one Christ, true God, and true man.

Necessary and fundamental to our salvation also is the teaching of the Bible that man is saved by the grace of God through faith on account of Christ. Man has not had, nor can he have, any part in his redemption, any more than he has had or can have any part in the act of Creation. By His death upon the cross, Christ finished the work of redemption which the Father gave Him to do, and by that act man is redeemed from all sin, and death, and hell. All that man can do is to avail himself of that redemption through faith in Christ Jesus, the Holy Spirit supplying him with the power to believe. Man has no part to do in an act that is already finished, so how can man have a part in his redemption? The Bible teaches that man is "justified freely by God's grace through the redemption that is in Christ Jesus." The Roman Catholic Church, in teaching such doctrines as justification by works and penances, the substance of which is that man's justification depends not merely upon the grace of God and the merit of Christ, but also upon the co-operation of man, and the atonement which he makes for sins committed after justification, teaches that which is not warranted by Scripture. Also, every religious sect or society which has departed from the teaching of the Bible that man is justified by grace alone through faith in Christ Jesus, and has substituted in its place the teaching that man is saved by character, teaches what is directly opposed to the truth as it is in Christ Jesus. The Lutheran Church, true to the Scripture, teaches that man obtains forgiveness of sins and righteousness before God solely on account of the merit of Christ, when he believes that for Christ's sake, who made satisfaction for his sins by His death, his sins are forgiven him.

Because the Lutheran Church holds to the truths of the "glorious Gospel of the blessed God, exercises her faith when reason would lead her to stumble and fall away from the truth, and goes on her way preaching the truth as it is in Christ Jesus, without making entangling alliances with other religious bodies who deny in part or altogether the fundamental teaching of Scripture, we are Lutheran. Comparing the word of God with the doctrines of the Lutheran Church, we could in conscience and in truth be nothing but a Lutheran.

The Reformation in Iceland and Finland

BY MRS. C. ANDERSON.

ICELAND, snow, lava, ice, consists of 38,400 square miles, of which 15,000 are inhabitable. It is twice as large as Denmark, to which it belongs. It suffers from volcanoes, snow and ice slides, but never from beggars, tramps or thieves.

The inhabitants are a noble race, they are pure Norse. They are very conservative, which is shown by the fact that they have kept their language pure for three thousand years.

This same tenacity is shown in their adherence to their Lutheran faith.

Iceland was settled as early as 860 by people from Norway. Thorwald, a true convert, made the first attempt to publish the Gospel about the years 981 to 985. King Olaf of Norway continued this work energetically, and the country became thoroughly Christianized under Olaf Haralson, 1016-1020. The clergy and even the bishops were married.

Denmark, the mother country, adopted Christianity in 1536. Iceland followed soon after. In 1551 we see Lutheranism as the national religion. Bishop Thorkakson installed a printing press and made an excellent translation of the Bible. Two high schools had been established in connection with the cathedrals. Because of these efforts Iceland is one of the best educated countries in the world.

Iceland differs from all other countries in that all the inhabitants profess the same faith, that of Lutheranism. The Church is self-supporting and receives no missionary money from abroad. They also educate their own pastors, for they have a theological seminary at Rykjavik.

The churches are plain, both inside and out. Every one who possibly can attends services. Family worship is the rule.

The Lutheran Church has always fostered education, and nowhere else do we find such an example as here in Iceland. Here in this all-Lutheran country we find every person who has reached the legal school age able to read and write. They believe in co-education. They also have traveling teachers and preachers, which are a necessity in this country of vast distances.

The inhabitants of Finland call their country the "Land of Lakes," while the word "Finland" means swampland. The population is pure Finns, except 15 per cent. Lutheran Swedes, a few Lutheran Lapps and Germans and Greek Catholic Russians. It is one of the most universally Lutheran countries in the world, as 98 per cent. are followers of Luther.

In 1809 Russian conquered Finland, but Finland clung to its old constitution and Lutheran religion. However, in 1872 Russia tried to Russianize the Finns by compelling the public schools to use the Russian language. This persecution seems to be against the Lutherans.

The Reformation came to Finland by way of Sweden about 1528, under the leadership of Gustavus Vasa. The Catholics turned Lutheran so universally that there was hardly a Romanist left in the country. We find the Church in Finland very similar to that in Sweden, their members being very faithful to the principles of doctrine. Many Lutheran Finns were among the dead and wounded on the famous battlefield of Lutzen.

The earliest reformers in Finland were students who had attended lectures at Wittenberg and had heard Luther himself preach and teach the pure doctrine of the Bible.

Many inhabitants of Finland are sailors, so we find the Church doing a peculiar work. This work is carried on under the auspices of the "Finnish Lutheran Seamen's Missionary Society," and it looks after the sailors in foreign ports who need aid. There is a station at Hull, England, another at London, a third in New York, and a fourth in San Francisco. In one year's time these four stations held 722 services, which were attended by 5,500 Finnish sailors. The missionaries wrote 3,709 letters and sent home for the sailors the sum of 145,802 marks.

Finland was the last of the northern nations to take up Christianity, and therefore the last to send missionaries to other countries. Now, however, they have a very promising mission at Ovambo, where there are over 500 baptized members.

In the early days of the war the officer in charge of a British post deep in the heart of Africa received this wireless message from his superior officer:

"War declared. Arrest all enemy aliens in your district."

With commendable promptness the superior received this reply:

"Have arrested seven Germans, three Belgians, two Frenchmen, two Italians, an Austrian, and an American. Please say who we're at war with."—*American Boy.*

Martin Luther as a Translator

BY J. A. CLUTZ, D. D.

(Courtesy of Lutheran Woman's Work.)

ACCORDING to an old tradition, Martin Luther was a grown young man before he had ever seen a copy of the entire Bible. It was while he was a student in the University of Erfurt that he found in the library of that institution a complete Bible. As he eagerly turned its pages he was fascinated by its contents, finding there, as he did, so much that was not contained in the selections read in the regular services of the Church. There was awakened in his heart an earnest desire and hope that he might some day be happy enough to possess such an entire Bible for his very own. Little did he then suspect that he was to be the chosen instrument of God to give the whole Bible to the German people in their own familiar speech.

The Bible which he had found in the university library was, of course, a Latin one. It was a copy of what is known as "The Vulgate." It was the authorized version of the Roman Catholic Church, and had come down from the hands of Jerome, one of the great Latin Church Fathers. He had made it near the close of the fourth century, partly by translation from the Hebrew and Greek, and partly by the use of older Latin versions. It was a very imperfect version. This was due partly to the fact that Jerome himself was confessedly no very great scholar, especially in Hebrew and Greek, and partly to the fact that not much was known at that day about the original texts, even among the best scholars.

Very early in his work as a reformer Luther realized the importance of the Holy Scriptures, both as a means of grace and as an instrument of reform. He constantly appealed to the Bible in his controversies with the Romanists as being above all Popes and Councils. At the Diet of Worms, in 1521, he refused to recant any of his writings unless he should be convinced of their error out of the Word of God. It was here that he uttered those famous words: "Here I stand. I cannot do otherwise. God help me. Amen."

It was shortly after this Diet that he was seized by his friends and carried away to the Castle of the Wartburg, where he was kept concealed to save him from the anger and treachery of his enemies, who were seeking his life. It was here that he began his great work of translating the Bible into the vernacular of the German people. A number of German versions had been made before, but all of them were from the Vulgate, the work had been poorly done, and they were not in the German of the common people. Hence they had never obtained general recognition, or any wide circulation. It was Luther's purpose to make an entirely new translation from the original, to make it as accurate as possible, and to make it in a German that would be understood by all the people.

By the time he left the Wartburg, in 1522, he had completed the translation of the New Testament. After some revision by Luther's bosom friend and trusted colaborer, the scholarly Melanchthon, it was published the same year. Luther had also begun the translation of the Old Testament at the Wartburg. He continued his work at this with some help from his friends, and the books of Moses were published in 1523, the Psalms in 1524, and the entire Bible in 1534.

But Luther was not yet entirely satisfied with the work. In consultation and cooperation with numerous friends, among whom were some of the best scholars of the day, the whole work was again revised most carefully, and a new and better edition was published in 1541, five years before Luther's death. This is substantially the German Bible of today, generally known as "Luther's Bible."

Several things may be said about Luther as a translator. One is the diligence with which he worked. It is true that something like ten years elapsed between the time at which he began the work at the Wartburg and the publication of the entire Bible in the revised form. But it must be remembered that Luther had a multitude of other tasks which made constant and large demands on his time and strength, such as preaching and lecturing almost daily, writing books and tracts, consulting with his friends and meeting the attacks of his enemies, and directing the great movement of which he had, under God, become the natural head and leader. The wonder is not that it took him ten years to complete the task, but rather that he was able to do it at all.

Another thing worthy of note is the great care with which he did his work. He always insisted on going back to the original Hebrew and Greek, and on taking every precaution that was possible in that day to get the very best text that was available. It is remarkable that, even with all the light of modern scholarship, so few corrections need be made in Luther's text. His aim also was to preserve the spirit of the original and to give it true expression in the idioms of the German, rather than to

be bound by a slavish literalism. It has often been said of Luther's German Bible that it is not simply a translation, but rather a distinct German version. For this reason it is highly valued by Bible students because of the new light which it frequently throws on the meaning. He possessed in an eminent degree the qualities which he himself declared essential for such a work: "A heart that is genuinely pious, faithful, industrious, reverential, Christian, cultivated, experienced and disciplined."

Still another remarkable thing about Luther's translation of the Bible is the effect which it had on the German language itself. It may be an exaggeration to say, as some have done, that Luther actually created modern literary German. But it is universally recognized that he gave to the German language a better literary form than it ever had before. He insisted that a translator should not use a German that followed the forms of a foreign tongue, but the language of the people, that, as he expressed it, "the mother in the family must be consulted, the children upon the street, the common man at the market; that their expressions must be carefully noted, so as to give the needful character to a translation intended for the understanding of the people." As Köstlin says: "Permeated with the contents and spirit of Scripture, he had an intuitive faculty of blending throughout the characteristics of the language of the nobility and the populace."

The author of the article on German literature in the Encyclopedia Britannica says: "Luther's Bible (1522-1534) had unique importance not merely for the religious and intellectual welfare of the German people, but also for their literature. It is in itself a literary monument, a German classic, and the culmination and justification of that movement which had supplanted the medieval knight by the burgher and swept away Middle High German poetry. Luther, well aware that his translation of the Bible must be the keystone of his work, gave himself endless pains to produce a thoroughly German work—German both in language and in spirit. It was important that the dialect into which the Bible was translated should be comprehensible over as wide an area as possible of the German-speaking world, and for this reason he took all possible care in choosing the vocabulary and form of his Gemeindeutsch. The language of the Saxon Chancery thus became, thanks to Luther's initiative, the basis of the modern High German literary language."

Catholic or Christian?

BY PROF. C. M. JACOBS, D.D.

THE Lutheran Church adheres to the historic creeds of Christendom. Two of these creeds—the Apostles' and the Nicene—have a recognized place in its liturgy. As they appear there they differ in only a single word from the same confessions as they are used by other churches. They speak of the "holy, *Christian*," not the "holy, *Catholic*," Church. It is not to be denied that the word "Catholic" is the original word in both the creeds. Why, then, does the Lutheran Church not use it? That question has many times been asked. It is one of the questions which has been especially in the minds of those who have studied the Washington Declaration on External Relations, with its emphasis upon the catholicity of the Church.

As a matter of fact, Luther did not feel that he was changing the creeds at all when he struck out the word "Catholic" and put the word "Christian" in its place. He was not even making an innovation. For the word "Christian" was already in common use among the people in their German versions of the creeds. It would have been an innovation to use the older word. Moreover, the word "Catholic" is one that needs interpretation. It is a Greek word, meaning "universal," but while the Church was still thinking and writing chiefly in Greek, it came to have a technical meaning that could not be translated into another language. There was only one thing to be done with it, and that was to adopt the word itself, and give it the explanation that it needed. Luther took the bolder course of writing the explanation directly into the creed.

As used by the earliest Christian writers —for the word was applied to the Church as early as 115 A. D.—it is intended to distinguish between the whole Church and the sects. These "sects" were people who had cut themselves off from the larger body, and were, therefore, called "schismatics"; or they were people who were trying to split the Church and divide it, and were known as "heretics." The Church that is catholic is the opposite of the Church that is schismatic or heretical; indeed, it is denied that these latter have any right to be called a Church at all. But these heresies and schisms had their beginning before the death of the apostles, and it was still very early in the Church's history when the

name of Catholic was given to other things than the Church. Men began to speak of "catholic bishops," in distinction from schismatic bishops, of whom there were not a few. They began to speak of "catholic truth," in distinction from heretical teachings which claimed to be the truth.

Little by little, through long and bitter controversy, the term "Catholic" came to be reserved for that Church which was governed by bishops who could trace their office back to an original apostolic ordination; which held fast to the "rule of faith," i. e., the traditional doctrine of the Church; and which derived its teachings from the Holy Scriptures, and from no other source. It was in this sense, then, that the Fathers at Nicæa, in 325 A. D., declared their belief in "one, holy, catholic and apostolic Church." In their thought it was an organization which had these marks just mentioned. The term has the same meaning to the Romanist and the High Church Anglican of today. It is for them the "whole" Church, the "true" Church, the "orthodox" Church, the "universal," and, therefore, the "only' Church.

With that meaning of the term "Catholic Protestants do not agree. When they use it, they think of a Church that embraces all those who believe in Jesus Christ. To them it has the meaning of "universal." The Catholic Church is the Church to which all Christians belong, not that organization to which all Christians ought to belong. But even Protestants can scarcely use the word without confusion. Unconsciously their minds will run away from the meaning with which they start, into some one of those other meanings of the term, which they themselves believe is incorrect.

The true idea of the catholicity of the Church is a great one, so great that it should not be subjected to the danger of confusion that lies in the word which we apply to it. For this reason it is better far that we should retain in the usage of our churches the words that interpret it and which are more easily understood by everyone.

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The Relation of the Luther League to the Church

The Luther League is the child of the Church.—Years ago the young people had no place in the organized activities of the Church. Today the tendency is to run to the other extreme. In our own Church the Luther League arose in response to a need for the development and training of the confirmed youth, who too often drifted away from the church home. The movement took national form at Pittsburgh, October 30, 1895, since which time the local Leagues have gathered the timid boys and girls, taught them to love their Church, God's House and His ordinances.

The Luther League is the training school of the Church.—The children are taught the first principles of religious truth in the home and Sunday school; then, after catechization by the pastor and confirmation, there comes a time when the League may most profitably supplement the early training. This is done through the Topics and Reading Course by means of which the young Leaguer is taught the doctrine, history, missions and inner life of our beloved Lutheran Church. Our Church is known as an educational church, and the Luther League should be ambitious to be one of the chief educational forces within her borders. Through our Topics it gives to persons studying them a stimulus for deeper thought and understanding on subjects not always directly taught in the catechism class or the Sunday school. In our Reading Courses, under the guiding hand of the Church's leading writers, the Leaguer is introduced into a veritable treasury of truth. A generation of confirmed youth trained in this way, patiently, persistently, kindly, will be a generation of working Christians.

The Luther League is the pastor's assistant.—It not only takes an important part in the training of the youth of the Church, but creates a proper activity early in life. It interests young people in the Church services, carries cheer into the homes of the poor, stirs up the indifferent and careless, beautifies the House of God with flowers, arranges and cares for the other churchly decorations, relieves the pastor of many of the fast increasing details of church work. The possibilities of the Luther League in this one line of pastoral assistance are only beginning to show themselves. The Luther League has not assumed a position of independence of the congregation and the pastor. It is "Of the Church, By the Church, For the Church." How happy the pastor whose Luther League catches the true spirit of helpfulness and lightens his heavy load of responsibility.

The Luther League and the social development of the Church.—The need for social development in our Church is very evident. Because some people have run to extremes in this matter of the social side of human nature is no reason why we should neglect it. Sociability tends to make others happy. The League has the golden opportunity of exerting a splendid Christian influence through proper social features. Only we dare not drag this opportunity down to the money making level and fall before that temptation which saps the spiritual life of so many Christian congregations. Through real sociability, an honest kindliness, many souls are won for the Church and her Master.

The Luther League and works of charity.—The work of "Inner Missions" as carried on in the Lutheran countries of Europe is only beginning to be appreciated in America. Christian work of every phase for the less fortunate is a possibility of vast amount. Cannot our Leagues see that here is a chance to do large things for the Church? The poor, the neglected, the down trodden, the "submerged tenth," the aged, orphan, blind, deaf and dumb—for all classes of the unfortunate, there are opportunities almost unlimited. The Luther League, the Church organized for work, should enter in and possess the land.

The Luther League is an unselfish organization. All its hopes, aims, aspirations are for the Church. And why not? For what faith can be more true to the New Testament teaching of Justification by Faith Alone? And what church can point to such leaders as Luther, Melanchthon, Francke, Fliedner, Muhlenberg, and the scores of missionaries whose remains now sanctify heathen lands? And what, next to the Bible itself, can inspire our young people to noble actions as the studying of the lives of men who have fought the world, the flesh and the devil and have risen above trials and temptations through the aid of the Cross? May God crown the efforts of all our young people with success, may we all be loyal to the Church, faithful to the principles of the Luther League, and do what our hands find to do with all our might as unto the Lord.

Young People's Societies

"What is the most important work of a Young People's Society, and how can it best be accomplished?"

THE work of the Young People's Societies is so wide, so varied, so full of superlatively important claims, that it is difficult indeed to select one branch and prove that to be of paramount importance.

However, in my opinion, the most important work of a Young People's Society is: The awakening of noble aspirations, which in their efforts for achievement shall develop the highest Christian character.

This I believe to be the easiest and most natural as well as the most important work of a Young People's Society—the easiest, because youth is the time of aspirations and day dreams; the most natural, because, having such a large stock of aspirations on hand, common sense should teach us to make some use of them; and the most important, because "As a man thinketh, so is he."

The Quaker poet did not disdain to pray:

"Make my mortal dreams come true
With the good I fain would do.
Clothe with life the weak intent,
Let me be the thing I meant."

Let that be the prayer of our young people, and they will dream pure dreams and mean great things, and by the help of God the good will all "come true."

"You have built your castles in the air," said Thoreau, "that is right; now put your foundations under them."

The most important work of Young People's Societies, I think, in other works is to encourage the building of castles where the air is healthful and bracing, and then help the builders to lay sure foundations with Christ Jesus for every cornerstone.

A fatal mistake is made when the officers of Young People's Societies ascribe to the young the tastes and motives of the old, and the usual result is that the society falls into a state of suspended animation, and, sooner or later, is bored to death.

Believe me, my conservative friends, that youthful enthusiasm, energy and aspiration are as harmless and as powerful as steam, dynamite and electricity when properly managed. Do we think of condemning steam because a boiler occasionally explodes? Or of pounding rock to pieces with a hammer because a dynamite cartridge sometimes blows up unexpectedly? Or of going back to tallow candles and horse cars because electricity is dangerous when carelessly handled? Let us train our young people to "live up to the best that is within them," and not fear but use the powerful forces with which God has especially endowed them.

The more important question is the second: "How can it best be accomplished?" How can we best awaken noble aspirations, which in their efforts for achievement shall develop the highest Christian character?

Professor Drummond says: "It is not more of us but a better brand of us that the world needs." There are many ways of attaining this, but there is no universal best way.

Educated people do not believe in the patent medicine panaceas advertised to cure all ills, and the experienced Christian worker also knows that different and various methods are needed for different places and people.

As useful means to the desired end I recommend godliness, love, prayer, faith, sympathy, praise, companionship, music, books, mutual friends, aims and service.

"A subtle chain of countless rings
The next unto the farthest brings,
The eye reads omens when it goes
And speaks all languages the rose,
And striving to be man, the worm
Mounts through all the spires of form."

A good general rule is: Find out the capabilities of those next to you, use those first, and all the rest in turn.

A short time ago burglars entered a drug store in Brooklyn, N. Y. The druggist, sleeping in a room back of the store, was awakened by a slight noise, and on rising he saw a man crawl through the transom over the door. A second man quickly followed and they turned their attention to the safe. The druggist realized that unarmed he was no match for desperate men, but he did not intend to let his store be plundered because he had no loaded revolver at hand, so he quickly and noiselessly picked up a glass, filled it with ammonia, and dashed it on the heads of the burglars. The one, gasping for breath, made for the door, broke the glass and jumped through. The second followed, but not before he received another volley of ammonia on the back of his neck, that caused him to utter a yell of pain and brought a policeman to the spot, who speedily arrested both of the disappointed burglars.

Probably no one but a druggist would have thought of using ammonia as a weapon, but the incident should teach us to see the adaptability of the talents at hand, and to use what is within reach.

Remember what St. Paul wrote about diversities of gifts, and that even the smallest talent is given to be used for the glory of God.

It is distinctively the work of Young People's Societies to discover and utilize unused gifts.

George MacDonald says: "Whatever is capable of aspiring must be troubled that it may wake and aspire—then troubled still, that it may hold fast, be itself and aspire still." And again: "If any one judge it hard that men should be made with ambitions to whose objects they can never attain, I answer, ambition is but the evil shadow of aspiration; and no man ever followed the truth, which is the one path of aspiration, and in the end complained that he had been made this way or that. *Man is made to be that which he is made most capable of desiring*—but it goes without saying that he must desire the thing itself and not its shadow."

Let us remember that aspiration must live within *us* also, if we would teach others to aspire, and that, while it leads us to desire eternal life in heaven, it transfigures the most commonplace life on earth.

I know a bright woman who recently said: "Well, I try to be a Christian, but I really do prefer the company of an agreeable sinner to that of a disagreeable saint!"

Let our aspirations lead us, by good temper and pleasant ways, to avoid becoming "disagreeable saints," remembering always that "the fruits of the Spirit are love, joy, peace."

And may God inspire and bless our young people, in whose present aspirations lie the germs of the future work of the Church.

TO THOSE WHO WOULD SERVE ON THE FOREIGN MISSION FIELD

Every good nurse is a missionary; every woman on the foreign mission field who is not a doctor will find it of advantage to be a nurse.

In countries where women are segregated, the nurse will be welcome rather than the missionary, and one who goes to help the body will then find opportunity for the healing of the soul.

What sort of hospital will give you the experience needed for nursing on the foreign mission field? As those you will nurse are sick with diseases due to poverty, ignorance, dirt and crime, why not take your training at a big city hospital where there are many very poor patients sick with diseases due to the same general causes?

For information regarding nursing, write to the Council for Nursing Education of Southeastern Pennsylvania, 221 South Eighteenth street, Philadelphia, Pa.

Let us learn to be content with what we have. Let us get rid of false estimates, set up all the higher ideals—a quiet home, vines of our own planting, a few books full of inspiration and genius, a few friends worthy of being loved.—*David Swing.*

The Object of the Young People's Society

BY A. J. ROSELAND

(*Lutheran Church Herald*)

I HAVE been unable to concentrate my study of the topic assigned to the degree implied. I find that there are several objects, each one of which is important, and so my remarks must be construed to cover, rather the ultimate result produced, when all these different objects are viewed in a co-relative light.

There was coined during the last war the expression "carry on." It fits particularly well in its application to the object of the Young People's Society. Truly it is to "carry on" the work according to the customs and practices employed in doing the work in our Church.

The great question, then, is not what, where, why or when, but how may we become best fitted, best equipped, best prepared to do the work that is demanded.

This question resolves itself quite naturally into three distinct heads: 1, Education; 2, Action; and, 3, Consecration.

In the first place we must possess the intelligence and the knowledge that the world requires. The woman who does not understand the properties and actions of a cake of yeast will have scant success in baking a loaf of bread. Likewise, the man who has no knowledge of the physical and chemical properties of textiles and dyes will have no success in manufacturing a piece of cloth. Knowledge is fundamental and an absolute necessity in successfully accomplishing any given task. So it is in our Young People's Society. The work requires that we study intelligently the various phases of the work and select the best means and methods of putting our knowledge into actual practice. For this purpose we have our programs. These should first of all be held regularly. Punctuality and regularity demand a definite amount of interest that it is not to be overlooked.

Our programs should be arranged so as to include as wide a range as possible of the many different lines of work with which our Church is associated. We have so many different branches of work. There are schools, missions, orphanages, aid societies, men's associations, organizations for boys and girls, the Sunday Schools, the choir, local church problems, financial questions, social problems, and community questions, all of them mattters more or less directly concerned with the welfare of our Church.

Another subject that I believe has been sorely neglected by many of our Young People's Societies is the historical literature and events of our Church. In our public schools we begin the study of American history in the third grade and continue the study in each succeeding grade. We study history in the high schools and continue the study at the universities and the colleges. History is regarded as an essential factor in rearing our children to become patriotic and loyal citizens, and rightly so. The same thing holds good when we are talking about Church history. Would we have loyal, helpful and inspired "Church citizens," they must be taught something about the titanic struggles that have been forced upon our Church and the price we have paid for the glorious victory that belongs to Lutheranism today.

Another thing that I believe would increase interest are frequent reports of the growth of our Church and our society, both nationally and locally.

Banks in this country publish monthly statements to show their solvency and their growth. The Young People's Society could well profit by their example, and the result ought to prove a healthy stimulant. When we can see what we actually are accomplishing, it raises our hopes and stirs our ambitions to do still better. Summing up, then, the Young People's Society should really be a "continuation school" wherein we add to the knowledge acquired in our Sunday Schools and our confirmation classes a further understanding of the Church and her problems and how to meet them.

In the second place, the Young People's Society should foster a desire to do something. Knowledge alone is of little value unless it can be used for some purpose. It is only when employed in operating an engine that steam produces power. Steam in itself contains the elements of power, but it much be mechanically harnessed in order to do any work. And so, in the Young People's Society, our knowledge must find expression in action. *We must work.* Our work should be consistent, steady and sincere. It must not be spasmodic, half-hearted or listless. Inactivity is a curse to Church work fully as much as it is a huge source of evil deeds in civil life. Idleness is a sin against nature. In our penal institutions forced idleness, commonly called "solitary confinement," is employed as the most severe form of punishment. There-

fore, would we make progress then must we banish idleness and inactivity, and embrace the opportunities which the Young People's Society presents to us, to do some work in the service of our Church, each according to his God-given abilities. It may be to sing a song, to act as an officer, or merely to be a faithful attendant. Whatever our part, let us invoke the blessing of Almighty God and, in a sincere and faithful way, strive to do the tasks that may fall to us.

The third, and the greatest object of the Young People's Society, is "to inculcate in us while we are young, a willingness, yes, even a desire to consecrate our lives to God."

To consecrate means to set apart from a common use to a holy use. When we dedicate a church we set it apart for worshiping God. It is a consecrated place, a place where we go to hear the Word of God, and we think of it as a *holy place.* If we want joy in our church work, we must separate ourselves from the worldly things.

Temptations in many forms beckon us with alluring sights and sounds on all sides and at all times and invite us to enter the service of Satan and do his bidding. But let us remember that we cannot serve God and Satan at the same time. They represent forces that are diametrically opposed to each other, and there is no halfway place, no position of compromise. We either choose to adhere to God, who rules the kingdom of Love and Light and rewards us with everlasting light, or we decide to serve the prince of the kingdom of Despair and Darkness, and for which service we receive nothing but eternal punishment.

Whom will you choose to serve? Again I say, let us resolve to follow the Man from Galilee and consecrate our lives, our hopes, our loftiest aims and ambitions to the service of the Prince of Peace. God, the Father who has created us; Jesus, who has redeemed us with His holy blood, and the Holy Ghost, who sanctifies us, are pleading with us every day, every hour, every minute, to give them our individual love and service, and when we do there will be joy in our hearts. Then will our knowledge find expression in service.

The Place of the Luther League in the Life of a Congregation

BY REV. JESSE LEROY MILLER, D.D.

THIS proposed subject presupposes two questions at least, viz.:

Is there a place for such an organization in the American Lutheran Church as the Luther League?

And what shall be its relation and its responsibility to the congregation with which it is connected?

And these two questions lead us but to ask again, What is the Luther League?

The Luther League was organized and is today an organization of Lutheran people, not merely young people, who are banded together within the Church and labor together for the good of the Church. This course of action is adopted because we, Luther Leaguers, believe that more can be accomplished by united effort for the benefit of our beloved Church than has been or ever can be done by individual effort. The cardinal principle of the Luther League of America is what its name implies—"Co-operation"—In the Church and For the Church. The Luther League works for the advancement and in the interest of the Lutheran Church. Its aim is to build up in each local congregation a band of faithful, energetic, earnest and zealous Christian workers, who shall, by training in Luther League life and work, be able to perform every duty that devolves upon a Church member.

The Luther League has been prevailingly a lay movement, and is composed largely of laymen and women, together with the younger boys and girls of the congregation. Nevertheless, it recognizes the Church authorities, and above all does it recognize the pastor; to him it looks for counsel, and he is at all times and in all places recognized as the under shepherd of the great Head of the Church, and the Leaguers consider themselves the Aarons and the Hurs whose chief delight and Christian duty is to uphold the pastor's hands in all good ways and work.

Is any argument needed to justify the existence of an organization founded upon such principles and with such purposes? What pastor does not find the Luther League a help and a blessing in reality? Up to the time of the organization of the Luther League there was no organized effort made to utilize the latent forces that lay dormant in the young people of the Lutheran Church. It was a fact to be greatly lamented. "Of thorns men do not gather figs, nor of a bramble bush gather

they grapes." Hence if we expect to gather Lutheran figs and grapes, speaking figuratively, we must nourish our children in Lutheran vineyards. And in order to do this the Luther League encourages the use of Lutheran service, Lutheran hymns, Lutheran literature, Lutheran topics, and Lutheran everything, and especially the pure Word.

The Lutheran Church, when true to her history and to correct Scriptural principles, has always laid great stress on "catechization." Year after year we read of the thousands received into the Church from catechetical classes, but after Confirmation they have been too frequently left to drift for themselves, no one even speaking to them, at just such a time when they need help most, to work out their salvation as best they can, and the result is that hundreds of the recently confirmed are lost to the Church for a lack of proper attention. It is the duty of every Lutheran to know the catechism, and it is the duty of every Lutheran to know his Church, and to learn to love his Church, and all those who are members of it. This particular place becomes the sphere of the Luther League in the life of the congregation. By contact is force seen as illustrated by electricity, by friction is the metal brightened, and by exercise is the muscle strengthened. The Luther League seeks to make each member of the Church acquainted with the other by bringing them into the local society, and by joining in the same service, by meeting new faces, by studying the historical subjects as well as the practical in the topics from week to week, all become acquainted with each other, learn to know their Church better and to love it more. Then can we sing:

"I love Thy Zion, Lord,
The house of Thine abode;
The Church our blest Redeemer saved
With His own precious blood.

"Beyond my highest joys,
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise."

Without going any further in this presentation we would surely conclude that there is a place for the Luther League in the American Lutheran Church. But I still feel that there is something more important in this subject than anything we have touched upon so far in the discussion, "The Place of the Luther League in the *Life* of the Congregation." "In the *Life* of the Congregation" is the important element in the League's relation to the local congregation. For it is not the business nor the purpose of the Luther League to furnish amusement, or entertainment, or mere social enjoyment. The ideal League seeks to "stimulate its members to a clearer consciousness of Christian faith, to encourage them in a careful and systematic study of the Scriptures, to increase their usefulness in the Church, to train its members and assist them in public and private devotions, and, in addition to what has already been said, to encourage all to take an active part in every department of congregational work, and of course to secure proper social relations among its members."

There is a place for the Luther League in the Life of a congregation. God has a place for every man, as He had for Abraham and others like him, and God has a work for every organization within the Church to do. It was the patriarch's business to find his place and fill it, and so I believe it is the business of the Luther League to fill its place in the life of a congregation with the means intrusted to it. It might be said of the Luther League as was said of the Psalmist, "Thou hast laid Thine hand upon me." For it does appear that in the providence of God the Luther League was selected to fill an important place in our beloved Zion and to perform an important work. The League offers an opportunity such as no other organization in the Church for diversified activities.

The laying upon us of God's hand often means selection. The military law under which we labored during the late war was called the law of selective service. For the first time in our military history we tried on a large scale to classify men as to their capacity for specific kinds of service. Some men made excellent motor drivers who were not qualified for trench work. There was a youth who could not possibly have carried a gun or driven a motor truck, but he knew trees, and the Government sent him into the forests of the Northwest looking for timber for aircraft propellers.

The Psalmist was a dreamy-souled but open-eyed shepherd boy. God knew the qualities that lay hidden in his breast. He was a natural leader. Reverence was strong in David. So, because he was the man God could use, God laid His hand upon him. And God leads the shepherd boy from the sheepfold to the throne.

A thousand years go by. A great work is to be done. It is nothing less than the building of a worldwide Church. Christ was laying the foundations, and He was the Master Builder. He needed twelve men. He did not want all of them to be of the same type. So we see a selecting intelligence at work. And what a diversity of genius and talent in the Apostolic company.

Fifteen hundred years go by. Another great piece of work is to be done. The Church is overlaid with errors and super-

stitions and must be cleansed. God lays His hand on a miner's son, a child of the people, of peasant blood. Full blooded, passionate, and honest, with the power of eloquent protest and the gift of rugged speech, Martin Luther felt the unseen Hand laid upon him in act of selection.

It has been ever so. What a power for good among the children of the Church the Luther League becomes in the life of a congregation. God's hand is still active in history. It is still guiding individuals, organizations, along the way of the course and development. His is the establishing hand when we would otherwise be moved from our sure foundation. This is the Presence to be recognized in the Luther League and makes the League's influence felt in the life of a congregation.

The Truth has been communicated to us that it may beget faith, and faith is given to us that we may bear fruit and find peace; and we have peace that we may enjoy the sweetness of communion with God; and we have sweetness of communion with God that we may take root and grow in the fruit of holiness.

As Leaguers we occupy a living relation to the life of a congregation. For what is fruit? Let us analyze it. We were once all poor, helpless, lifeless, dead branches. We could not raise ourselves up. But God took us off the vine and joined us to Jesus Christ. Now, the fruit depends upon the depth of the graft. If you are a graft indeed, then a spirit, a sure influence, and an empowering, vigorating, propagating principle has flown, and is always flowing, from the Father through the Son into your heart, just as the sap from the root through the stem into the little branches. So life is felt from the older members of the League by the younger. If that secret process is going on, fruit is always being formed upon your League. The sap must run when the springtime comes; grace must flow in its season, and when the sap runs, it must deposit itself, and the deposit must become fruit, and so grace must turn itself into good works, and thus the life of the League will be felt in the congregation. God will have, and God must have, faithfulness in life, personal holiness, and that holiness going forth to extend itself in the world. As it is with God's natural husbandry, so it is with His spiritual husbandry.

The Luther League becomes in the providence of God the "leaven of influence" in the life of the congregation. Darkness, in the thought of the Hebrews, was always a symbol of syncopated sin, while light was always the beautiful symbol of good. "Let your light so shine," says the Saviour. For what light does in the natural world, the Christian Leaguer is capable of doing in the spiritual world. And as the realm of nature is dependent on the sun for light and heat, so the realm of man's moral nature is dependent on the light of Christ, which is reflected in the lives of His followers. When Jesus said, "Ye are the light of the world," He gave the Church one of its profoundest and most important utterances.

Light has various functions, the chief of which is to reveal and to guide. The Luther League is to study, learn the historical and the practical of the Kingdom, and become a guide to others. We strike a light in a dark cellar, not that we may create anything, but that we may see the relation we sustain to the other objects in that cellar. When we understand that relationship, it is not a difficult matter to direct our steps. When Jesus came into the world He found the blind leading the blind. In a great measure it is the same today. Multitudes are in need of light, groping in a false and dangerous relationship. When Jesus went out to His triumph over the world, He said to His followers, "Now ye are the light of the world." Not the creeds, but *you*. *You* must be the incarnation of the *truth*. *You* must be the torch of revelation. *You* must be the manifestation of sane thinking and normal living. The light which *you* have from *Me*, the light with which your own life has been illuminated, must shine on your environment.

The challenge is to us all to be *"light to the world."* This means that as followers of the Christ of the world program we are not to be pocket flashlights, but dazzling noonday suns, not a pale moonlight, but full orbed ray that penetrates from the corners and beyond the shadows, until every corner of the world is flooded with the knowledge of God and His amazing grace and Love.

Yes, there is a place for the Luther League in the life of a congregation, and Almighty God has set before the Luther League of America an open door. God is ever opening doors of opportunity. There is no time like the present, because the present is all we are sure of, to greet and seize the opportunity. One of the finest sentiments in this connection is:

"Lord, for tomorrow and its needs I do not
pray:
Keep me, my God, just for today."

If we are strong tomorrow, it is because we were strong today. If we are faithful to the immediate duty, we shall be faithful to the wider obligations. An individual will never influence a wide circle until he has learned how to influence his own environment. A work-a-day world is not done by stored, but current power. So long as the current flows, the light shines. So long as the wheels turn, the machinery moves.

The Race of Helen and Tillie

(Adapted from The Epworth Herald)

HELEN HARE and Tillie Tortoise were two Luther Leaguers who worked side by side in the same office in a large city, although they attended different local Leagues.

One day, when Tilly Tortoise came back from luncheon, she had several books under her arm.

"Are you establishing a branch office of the Public Library?" asked Helen Hare, with a laugh.

"Not exactly," said Tillie Tortoise. "I am going to lead our League meeting on the topic 'Gems from the Books We Read,' and in the REVIEW I found several suggestions about interesting histories to look up. I went over to the library this noon and got those, and then I found some others that seem to be interesting, so I'm taking them all home."

"If you aren't the queerest girl," said Helen Hare. "I'm going to lead that meeting in my League, too, but you don't see me carrying any of those books around. I'll be lucky if I get a chance to spend a minute on the topic before Sunday afternoon. Guess I'll have a good meeting, though," and she complacently surveyed herself in the mirror.

"Well," said Tillie Tortoise, enviously, "I wish I could lead a meeting that way. But I am naturally slow, I guess. At least my English teacher used to say that I had to live with an idea for a while if I turned in a good theme."

"I'm lucky, I guess," boasted Helen Hare, "for I never spend much time thinking about how to do things, and I always get through somehow."

* * * * * * * *

The Sunday for that meeting came. An attractive poster in the vestibule of the church Tillie Tortoise attended invited every one to come to League and give the name of his favorite book and tell why he liked it.

The minister of the church where Helen Hare was a member announced League "as usual," adding that Helen Hare would lead the meeting, while that young woman tried not to look self-conscious and hoped her new hat was becoming.

At half-past six promptly the chorister in Tillie Tortoise's chapter announced the first hymn. (Tillie had made him promise that he would be on time, and he wasn't the only one who had promised.) The meeting went along smoothly. Nearly every one who had promised to be there was there, and, wonder of wonders, most of them talked! When it came time for the benediction, some one said right out loud, "Your watch must be fast. I never knew a meeting to go so quickly."

And Tillie Tortoise thought then that she was glad for the work she had put on that meeting, even if it was difficult getting all of the Leaguers to promise to take part.

The next day she said to Helen Hare, "How did your meeting go last night?"

"All right, I guess," said that bright young person. "Nobody got there till about 6.45. I had to read part of my speech from the REVIEW because I just didn't have time to copy it. Hardly any one talked either—just the minister and one or two of our standbys. The time dragged, so I closed the meeting five minutes early. I guess our crowd is dead. I'm glad I don't have to lead for another year."

The race is not always to the swift; neither is the best devotional meeting always to the cleverest leader.

"THE PRICE OF ONE TIRE FOR GOD!"

"We were going over our family budget for the year," said a well-to-do business man to his pastor.

"Suddenly I looked up at my wife with a gasp of astonishment.

"'Do you see what we have done?' I exclaimed. For amusement and the automobile we have allotted ten times as much as we are planning to give to the church and charities. I never realized it before.'"

What they had set aside for benevolence would just about buy one new automobile tire.

The price of one tire—for God!

How about you, reader?

HUMAN LADDERS

The story is told that one time the parsonage of Epworth, England, burned. The minister thought all his family were safe, when one of the children appeared at a window crying to be saved. Peasants made a ladder of themselves by standing one upon the other's shoulders, and the boy came to safety in this way. That boy was John Wesley. Think of it—a ladder to save a boy for such a work as Wesley did in the world. Probably those peasants enjoyed telling, in after years, how they saved him. Now anyone who helps to save a soul for God has had the same privilege those men had.

HE IS COUNTING ON US

It is Ascension Day in heaven. With such songs as only angels can sing they are welcoming the Lord of Glory. "Lift up your heads, O ye gates," they sing. "And be ye lifted up, ye everlasting doors," they respond. "And the King of Glory shall come in" is their mighty chorus.

They have watched Him as He left His place by the Father's side. They were astonished when He was born of the Virgin and laid in the manger crib. Filled with the hope of a ransomed world, they sang so loud that the shepherds heard them on the Judean plains and were sore afraid. Their amazement grew as they watched His course on earth. Their loving hearts suffered with Him as they came to minister to him in the Garden when He sweat as it were great drops of blood. They draped the sun in clouds of mourning when they beheld Him expire on the shameful Cross. They were glad again when they were sent to announce His resurrection.

And now He comes back to them to sit down at the right hand of His Father, from henceforth waiting till His enemies be made the footstool of His feet. But He has brought something back with Him that fills them with boundless joy, for they behold a Man in the glory of God. He has brought His perfect Manhood with Him into heaven.

The angels can talk to Him now. "Lord, how couldst Thou do it all! The condescension! The humiliation! The shame and the pain of it all! Thou art wonderful beyond all praise."

And then they sing again. "Worthy the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

"Tell us, Lord," they say, "when will our lost brethren be brought back to us that we may rejoice with them over what Thou hast done. Tell us what arrangements Thou hast made, to bring the souls of men to heaven where they have been so sorely missed all these ages. Hast Thou appointed the Cherubim and the Seraphim to turn them thither? Or shall we summon our hosts and weave our wings into a mighty chariot of glory upon which Thou mayest ride down to bring back Thy blood-bought Treasure?"

But He answers, "No." Then they humble themselves before Him and are silent, until He bids them look down upon the earth.

"Do you see My disciples?" He asks them.

"Yea, Lord, but how can poor fishermen and peasants and women and children do this great work? There is Peter, the stumbler. And Thomas, the doubter. And Zacchæus, the mean little rich man. And all the rest of them. How can such poor folk gather Thy Church and bring Thine enemies under Thy feet?"

Then the Lord looked long and tenderly at Peter and Thomas and Mary and Martha and Zacchæus and Paul as they went about preaching the gospel and doing good. And turning to the angels He said, "*I am counting on them.*"

The angels are still watching with bated breath while here below the sons of men are putting the faith of Jesus to the test of the centuries. They behold how it stirs our hearts with its mighty hope, and thrills us with new power and new life. They see how often we stumble and fall, and slumber and sleep. They also see how, when once the Gospel has claimed a human heart, that heart can never rest until it has done its utmost to tell its fellows of the wonderful love of Jesus.

"Will they accomplish the task?" the angels ask. "*I am counting on them,*" the Son of Mary and the Son of God replies.

—

PITHY PARAGRAPHS

A London wholesale provision house, which prides itself on filling orders correctly, received a letter from a provincial customer recently, complaining bitterly of the very poor quality of the last two lots of eggs supplied.

The reputation of the house for never making an error seemed to be at stake, but the bright mind of the junior partner found a way out of it. He wrote:

"Gentlemen: We are sorry to hear that our consignment did not suit you; there was, however, no mistake on our part. We have looked up your original order, and find that it reads as follows: 'Rush fifty boxes eggs. We want them bad!'"—*Exchange.*

—

A professor who had been a little too exacting with a student at an examination in chemistry asked, as a final question, "Can you tell me anything at all about prussic acid?"

"Yes," replied the student. "It is a deadly poison. One drop on the end of your tongue would kill a dog!"—*The American Boy.*

—

Mrs. Smith hired a Chinese servant and tried to teach him how to receive calling cards. She let herself out the front door, and when the new servant answered her ring she gave him her card. The next day two ladies came to call. When they presented their cards the alert Chinaman hastily compared them with Mrs. Smith's card and remarked as he closed the door, "Tickets no good; can't come in."—*Exchange.*

Methods

METHODS are in a Luther League what the engine is in an automobile. Both are useless unless there is power to drive the machinery. We need the power of God.

A country without patriots cannot succeed. A society without loyal members will grow weak. If the society is worth while, we must love it and labor for it.

Do Your Best.

Any kind of service will not do in Luther League. Do your best. It is for the Master. Whatever you are asked to do, consider the best way to do it, and then put your intensest thought and effort into the task.

Do your best, but do not trust yourself alone. Ask Him to aid you.

Wear your best smile when you are at hard tasks. You are not doing your best if you have a grouch. Serve the Lord with gladness.

Using Opportunities.

Wearing the Luther League emblem often opens up opportunity to speak for the society. People ask what it means and we can tell them.

Every member of a committee has the opportunity to show what is in him. There is no excuse for idleness. Read, study, think, pray, plan.

Keep your eyes open for things that your society may do. When you come across an idea in conversation, in reading the Luther League Review, or in your meditation, capture it, and imprison it in a notebook. Then make use of it at the proper time.

How to Read the Scriptures.

When reading the Scripture in public two things are necessary—to read loud enough to be distinctly heard, and to read intelligently. Practice at home or in the woods. Understand what you are reading, and try to convey the message you find in the passage to others.

For Promptness.

An On-Timers' Band in the Senior League is a good thing if there has been a tendency to tardiness. Use special buttons; after two months give buttons of a different color to those who have been regularly on time, and again after another two months. Keep a special On-Timers record of attendance.

The Room That Kills.

A dingy, dull, undecorated, dead, untidy meeting room will make a good meeting impossible. Brighten it up. Decorate it; bring in flowers; remove the hymnals that lie around; arrange the chairs neatly; introduce order. If the society is small and meets in a large hall where voices echo as in a vault, move into a small room. Brighten it up!

For New Members.

Has your society ever made a census of church, Sunday School and community, and listed the names of all young persons who might be members of the society? Start this, and then invite and again invite these persons to your meetings. But be sure to make the meetings really worth while.

Use the Blackboard.

Blackboard talks are usually interesting. If there is a member who can draw, let him do the drawing and lettering. If not, do it yourself. Sometimes do it while you are speaking. At other times print part of the words beforehand and keep the members guessing as to what the full words are. As a rule, do not show the whole lesson at once. If it is necessary to draw it in full before you start to speak, cover it with strips of thin black paper and remove the strips one by one as you give the talk.

A Poster Contest.

Try a poster committee in your society. The members will see that a poster advertises every meeting. The committee may also conduct a poster contest and give a small prize to the member of the society who makes the best poster. Stipulate the size of the poster and the rules of the contest.

Meetings Apart.

Once in a while it is a good plan for a large society to divide and to hold two simultaneous meetings, the girls in one room and the young men and boys in another. The opening exercises will be conducted with the two groups together, and a five-minute service together at the close of the meeting might not be amiss.

The Social Meeting

Some Hallowe'en Frolics.

A Black Cat Party.—"The black cats are going to convene Monday evening, October 31, at 8 o'clock. Be on hand for the fun. Luther League, Sunday School room."

Decorate with all sorts and sizes of black paper cats. Play "Poor Little Pussy Cat," "Pussy Wants a Corner," "Cat and Mouse," and "The Minister's Cat." The latter game is played after this fashion: The players seat themselves in a circle, with one player in the center. He throws a knotted handkerchief at one of the players and says: "The minister's cat is——." The player hit must finish the sentence with some word descriptive of the cat and beginning with the letter "A." Thus he answers: "An ambitious cat," "An agile cat," "An ancient cat," etc. Failure to respond at once or repetition of an adjective already used puts one out of the game. This is kept up until only one player is able to respond. When one letter is exhausted another may be chosen.

The following "cat" contest may be used: A cat in a deluge (Cataclysm). A cat in a place of burial (Catacomb). A cat that has fits (Cataleptic). A Roman cat (Cataline). A tree cat (Catalpa). A library cat (Catalogue). A climbing cat (Catamount). A water cat (Cataract). A cat in trouble (Catastrophe). A cat in a pleasing popular melody (Catchy). A religious cat (Catechism). A classified cat (Category). A cat in fruit stores (Catawba). A table cat (Catsup).

The "Black Cat Society" may now be organized, with some one selected as the Chief Howler. This person now takes charge and commands all brother and sister black cats to join in the society anthem. He then begins: "Three blind mice, Three blind mice, See how they run, See how they run," etc. The person to the right of the Chief Howler begins the song for himself by the time the Chief Howler has reached the second line. And so with the person to his right and all the way around, each singing with complacent disregard of the other. Over and over they sing it, and it is a "howling success." The Chief Howler then raps for order and announces "All in favor of adjourning for 'eats' say 'Meow.'" All respond.

Sweet milk and pie may be served. A milk drinking contest may be put on, with some of the boys as contestants. The milk should be poured into saucers, and the contestants must lap it up like a cat.—*From Phunology.*

A Goblin Party.—Have the guests come wearing a covering of sheets and old pillow slips. Number the goblins as they arrive, pinning the number on the back. Pass out paper and pencils and let each one make his guess as to who's who, putting down the number and name. When sufficient time has been allowed for this, have each one in turn, beginning with No. 1, step before the crowd and unmask. Each player will check up on his own paper.

A Hallowe'en Cobweb Party.—Invitation: Draw a cobweb in the corner of your card of invitation. Then write an invitation after this manner: "You are cordially invited to our Cobweb Party on Spooky Hallowe'en. Social Hall. 8. p. m." A poster in the hall of the Sunday School may make the invitation a general one to all the young people of the church and Sunday School.

Decorations: Jack-o'-lanterns, cornstalks, autumn leaves, "scarecrow" ghosts here and there, and electric lights covered with orange crepe paper will give the proper atmosphere. Several huge spiders could easily be made from wire and black paper, and hung in the doorways.

Cobweb: The cobweb may be made by winding strings all over the room, orange strings for the girls and black strings for the boys. These strings should all begin at some one point, and from there, after getting the cobweb effect, should be wound about furniture, over pictures and chandeliers, crossing and recrossing each other. At the other end should be found some fate or favor. Partners may also be matched by tying orange and black strings together at the finish. The unraveling of this cobweb is the opening feature of the party.

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Every one should keep a mental waste paper basket, and the older he grows the more things he will consign to it—torn up to irrevocable tatters.—*Samuel Butler.*

General Secretary's Letter

DEAR LUTHER LEAGUERS:

Again we are back at our desk from a visit to the South. At the Gettysburg Assembly we were privileged to deliver two lectures in methods for Young People's Societies. Gettysburg is possibly the oldest Lutheran Summer Assembly, and is still quite vigorous.

The Virginia Synod conducted its first Summer School at the Fishburne Military School at Waynesboro for ten days. The building was admirably adapted for the purpose and the school was the most intensive of any which we attended. Here we were privileged to deliver four lectures.

From there we wended our way to Wilmington, N. C., to attend the convention of the North Carolina Luther League, who had adopted as a convention theme "Jesus Calls." This is an intensely missionary organization, and includes in its budget several worthy missionary causes. The budget is $4,500, larger than that of the Luther League of America.

While in the South we learned that the opinion prevailed in some sections that some of the official force of the Luther League of America were not members of the United Church, so we wish to inform all our readers at this time that there is no one on the official force of the Luther League of America who is not a member of the United Lutheran Church in America.

The Luther League of Kansas met at Chapman, August 22 to 24, taking as a convention theme "What's Worth While?" Unfortunately, we were unable to attend this convention.

The Luther League of Nebraska is arranging to place a REVIEW in every home. The following is one of its schemes:

NEBRASKA'S NEEDS.

You need the REVIEW and the REVIEW needs you! *You need the* REVIEW.

Luther Leaguer, you need a copy of the REVIEW in your home every month, for

1. You need to keep in touch with other Luther Leagues of the United States and with headquarters.
2. You need to read good, wholesome articles and editorials on all phases of Lutheranism, Religion, and Christianity in general.
3. You need to know the messages of the General Secretary so as to understand the whys and wherefores of Luther League undertakings.
4. You need reading material which affords interest as well as knowledge and inspiration toward a more complete life.
5. You need the choice bits of humor and the many admirable and inspiring "thoughts for meditation" which appear in a very condensed form as "filler." Compare this "filler" with any ordinary magazine "filler" and the quality will be unsurpassed.
6. You need hints for social and business meetings.
7. You need material for your devotional meetings.
8. You need an education which applies spiritually as well as mentally.
9. You need to know more about the "whys" and "whens" of the customs of your own church.
10. You need most of your money for other things, but you can easily afford 75 cents a year for such an educational help as the LUTHER LEAGUE REVIEW.

THE REVIEW NEEDS YOU.

To grow and to enlarge we must have more subscribers. A magazine must have something to eat as well as a horse. A horse may live on straw for a while but his "finish" is near. So a magazine cannot live on wind. It must have money.

We must have more subscribers in Nebraska.

HOW?

Start in by subscribing yourself and then get another to subscribe. Let's put the young people's work in the forefront of the work of the Church of Nebraska. Let's not come tagging along behind.

WHAT SAY?

The Nebraska State League has challenged you to put the Luther League Review into every home represented in your League.

WHAT SAY?

A campaign is on to give every Pastor a subscription to the magazine. Will you vote your pastor a subscription out of your League treasury?

WHAT SAY?

A campaign is on to promote the taking of a League copy of the magazine for the use of leaders and Junior workers. Will you instruct your treasurer to order this copy also?

WHAT SAY?

We have two 100 per cent Leagues in Nebraska; Grace Church at Omaha, and Grace Church at West Point. Will you let us add your League to this Honor Roll?

WHAT SAY?

Tell us *what* you say and send 75 cents with every subscription to

MARY C. RANGELER,
State Review Secretary,
West Point, Neb.

Miss Stella Schaeffer, the recording secretary of the Luther League of Pennsylvania, and Mr. William Nace, have tired of "single bliss" and assumed the "double blister." May they live long and prosper!

Mr. H. P. Caemmerer, who was for several years president of the Luther League of the District of Columbia, was recently appointed secretary of the Fine Arts Commission.

As we write these lines (September 1) we are putting the finishing touches on the York program. All things are ready, let's go! "League-ally" yours,

HARRY HODGES.

HARRY HODGES, Editor, Philadelphia, Pa., with Rev. J. S. Albert, Rev. C. M. Teufel, Miss Brenda Mehlhouse, as special associates. Send all articles, communications and news items to 427 Drexel Bldg., Philadelphia, Pa.

Luther League Review

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Editorial

STUDY THE BIBLE!

This is the month when we again celebrate the giving of the Bible to the people. But how many of us study it? If one would gain a full appreciation of the beauties of the Bible, if one would feel its solaces and enjoy its soothing effect on the irritations of life, one must begin its study early and absorb it with the passing years. The effect that the Bible has had upon the world is beyond estimate. "Educate men without religion and you make them but clever devils," said the Duke of Wellington. And Colton said, "Philosophy is a bully that talks very loud when danger is at a distance, but the moment she is hard pressed by the enemy she is not to be found at her post, but leaves the brunt of the battle to be done by her humbler, but steadier comrade, Religion, whom on most other occasions she affects to despise." That is the great value of the study of the Bible. In it is found the crutch of life upon which to lean when all other props are gone, the key that opens the door to the chamber of solace when all other doors are closed. Study the Bible! . . . . A myriad of life's lessons can be learned from its pages. It is the chart and compass by which to sail the seas of existence; the cloud by day, the pillar of fire by night by which to guide our feet along the stone-strewn journey of life's tortuous highway. It is the treasury of the world's knowledge, the custodian of the heritage of the ages, the preserver of spiritual balm that heals the troubles of the soul. It is yesterday, today and tomorrow; the reflection of the past, the mirror of the present, the prophecy of the future. It is the scroll of time, the promise of eternity. It portrays the cycle of life with its sorrows and its joys, its cross and its crown. It is old. But nothing outside of it is new. It is a university of knowledge, an æon upon æons of experience. Study the Bible, master it—and you are brother to the kings of mind, companion to the choicest spirits of the heart. Master it—you know the history of mankind; study it—you absorb the grandest poetry in the world; master it—and life's tragedies have no terror, life's misfortunes bear no lance. Study the Bible—catch its spirit—write its lessons on your heart—stamp its image on your mind—and though your feet are on earth you walk with your head among the stars. Study the Bible—study it and grow in wisdom with Moses, lament with Jeremiah, sing with Solomon, suffer with Job, battle with David, and walk the golden streets with John. Study the Bible and learn Ruth's inspirational loyalty to the ties of friendship, the claims of kin—"Where thou goest, I go, and where thou livest, I live; thy friends shall be my friends, and thy God shall be my God; where thou diest I will die, and there I will be buried." Study the Bible—and with the guiding star of a spangled heaven overhead, with the treasures of the Wise Men scattered around a God-graced crib—their gold, their frankincense, their myrrh—amid the warmth of a friendly breathing kind when human hearts were cold, when palaces sacrificed the distinction of the ages to the humility of a stall—sing, sing with the angels the Celestial Carol in that lowly stable of Bethlehem, "When the stars shone bright," on that first historic Christmas morn; study the Bible—and live anew that thirty years of the life of Him, who is the light of the world, the hope of mankind; stand at the foot of the cross with Mary, feel the grief that pierced her heart, and help roll back the stone of the sepulchre on that first resplendent Easter dawn. Study the Bible!

Some persons assimilate only what is ugly and evil from the same moral circumstances which supply good and beautiful results—the fragrance of celestial flowers—to the daily life of others.—*Nathaniel Hawthorne.*

League News Items

SEND IN THE NEWS—The other Leagues want to know what YOU are doing. You want them to know of your activities. This department is a clearing house for ideas in entertainment and good works. If yours is not represented it is because we do not hear from you. All news items must be in the Editor's hands by the first of the month.

NEW JERSEY

The state convention of the Luther League of New Jersey will be held in Holy Trinity Church, Sixth and Franklin streets, Elizabeth, on October 3 and 4.

NEBRASKA

The Luther League of the First Church, Benson, had charge of the Sunday service, Mr. Paul Kistler taking charge of the liturgical service, and Mr. Albert Hedelund delivering the message.

WEST POINT

Each year the new members are given a reception by the choir of the church, which is largely composed of Luther League members. Interesting and novel programs have been presented. One year there was a program of illustrated songs, a large frame being built on the platform, and the characters representing the song stepped into the frame while the song was sung. At another time old fashioned photographs of members of the church were collected, projected on a screen, and the audience guessed who each represented. This year an elaborate entertainment was given by the Juniors, "An Evening From the Land of Story Books," when all the Mother Goose characters were portrayed in costume and song by the children. These suggestions will help other Leagues arrange their entertainment features.

KENTUCKY

PADUCAH

St. Matthew's Church recently organized a League with twenty-two members, and has applied to the Synodical League for admission.

PORTO RICO

On July 11 the Luther Leagues of Porto Rico were organized into the District Luther League of Porto Rico, and their first district convention was held in Holy Trinity Church, Bayamon. Eighty-six delegates were present, representing eight Leagues, and since the convention two more have been added, leaving only one congregation without a League. The district constitution was adopted; discussion on "The Luther League in the U. S. A.," "A League in Every Congregation," and "The Object of the Luther League" were presented by the Leagues of San Pablo, San Juan, Toa Baja, and Puerta de Tierra, at the afternoon session. At the evening session three papers. "The Young People and the Luther League," "Offerings or Dues," and "The Topics" were read. It was resolved to have the Leagues give a monthly offering for an educational fund, and a dollar a month for the buying of a mimeograph to be used in the translating and distribution of the Luther League Topics in the Spanish language.

Welcome to the District Luther League of Porto Rico.

VIRGIN ISLANDS

The Luther Leagues of the Virgin Islands held a convention in King's Hill Church, St. Croix, on May 30, 1922. The afternoon session was opened by a devotional service, "The Lutherans as Patriots," and was featured by an address, "The Development of the Missionary Activities in the Lutheran Church." by Miss Nanca Schoen, Frederiksted; a Round Table Conference, conducted by Miss Imogene Stevens, Christiansted, and participated in by young people from the various Leagues of the Island. A song service, box lunch and social hour were enjoyed between sessions. The evening session was opened with a devotional service. "The Young People and the Church"; and the program included a Question Box, conducted by Sister Carrie Gick; special music, and an address, "The Objectives of the Luther League," by Miss A. Grandjean, Frederiksted, and concluded with the singing of the Luther League Rally Hymn and closing devotions.

LUTHER LEAGUE OF NORTH CAROLINA.

A full delegation was present at the second annual convention of the Luther League of North Carolina, which convened in St. Paul's Church, Wilmington, August 16, 17 and 18. Most of the delegates arrived on a special car which came from Charlotte by way of Salisbury. Greensboro, Raleigh, and Goldsboro, collecting the delegates all along the way.

Following the opening devotional S. White Rhyne of Goldsboro, the president formally opened the convention. John Henry Gergen, the president of the local League, delivered the address of welcome. The keynote of his theme was, "We expect you to be one of us while in our city." This address was responded to by Curtis Wise, who very appropriately summed up his remarks with the thought that the delegates felt the hospitable spirit of the local people and knew that it was only the beginning.

The outstanding item of the convention was the adoption of the budget which was recommended by the president. The budget for the year will be $4,500. The mission part of it will be divided as follows: $1,600 to the Brown Memorial Chapel on our Japan field; $1,100 to Calvary Church, Concord, and $500 to St. John's Church, Statesville, N. C.

It was decided at the last session of the convention to raise over and above the budget $400 as a memorial to St. John's Church. Statesville, N. C. This is being done to commemorate the fact that the first district Luther League of the State was held in that church. That district League has grown into the present body. The amount will be used to place a memorial window in the new church.

The theme of the convention was "Jesus Calls." This topic was ably discussed during the convention under separate subjects by the following: "Jesus Calls to the Gospel Ministry." by the Rev. W. D. Haltiwanger; "Jesus Calls to the Female Diaconate," by Sister Ruth Wagoner; "Jesus Calls to Christian Citizenship," by C. J. M. Blume, and "Jesus Calls to Foreign Work," by the Rev. J. E. Graefe. The devotionals during the convention were led by the Rev. R. L. Patterson, D.D.

The officers chosen for the next year were: E. R. Lineberger of Dallas, president; Curtis Wise of Barber, vice-president; Miss Ruth Dry of Concord, recording secretary; Miss Eva Peeler of Salisbury, statistical secretary; Miss Bonnie Mauney of Kings Mountain, treasurer; Miss Mabel Lippard of Concord, mission study secretary; Lewis Thornburg of High Shoals, student secretary, and Miss Ruth Blackwelder of Concord, convention representative.

Delegates were also elected to represent the State at the National convention which meets in York. Pa., from September 19 to 21, inclusive, and were E. R. Lineberger, chairman; J. M. Brady, B. A. Barringer, and Misses Bonnie Mauney, Bertha Cline, Beulah Lyerly, Mary Hoffman, Alena Rhyne, and Ruth Blackwelder

Among the fraternal delegates present there were Miss Davis from the South Carolina League, Dr. A. G. Voigt from the Southern Lutheran Theological Seminary, and Mr. Harry Hodges, Philadelphia, general secretary of the National League.

The last feature of the gathering was the expression of thanks for the delightful entertainment given by the local league and congregation and the grateful appreciation for the co-operation given the convention by the local and State papers.

MINNESOTA LUTHER LEAGUE CONVENTION.

The very cordial and hospitable people of the Holy Trinity Church of Superior, Wis., entertained the Minnesota State Luther League at its twenty-first annual convention, June 21, 22 and 23, 1922.

The theme of the convention was "Missions."

The opening service was held on the evening of

the 21st. The devotional service was conducted by Rev. B. U. Druckenmiller, pastor of the local church. Rev. H. C. Rex of Duluth addressed the convention on "Kinds of Missions." It was surely a fine introductory sermon for this convention.

The first business session was held the following morning. The president, Rev. Carl Bartsch, called the meeting to order. The reports of the various officers were then given. The morning business consisted chiefly of the appointing of the various committees. A very fine paper was read at the session by Miss Agnes Lystad of St. Paul, entitled "Home, Foreign and Inner Missions." We also had the pleasure of listening to a splendid address given by Mr. Radcliff, secretary of the Superior Y. M. C. A. His outstanding message to us was the necessity of each Christian being a missionary In order to be one we must first accept Christ as our Teacher and second as our personal Saviour. Only then are we ready to join the great missionary work of seeking and winning lost souls. We should, he said, devote a specified time to the study of missionary work, taking a certain phase of it each time. Also in our personal conversation we have many opportunities to reveal to others the joys and blessings of belonging to Christ and leading others to him. Mr. Radcliff laid great stress on the need of missionary doctors and made a great appeal to the young people there assembled for them.

At the afternoon session the committee on the president's report and general resolutions submitted their report. The items were as follows:

1. Be it resolved, That a standing committee consisting of one member of each League be appointed by the president of the convention to solicit subscriptions to the LUTHER LEAGUE REVIEW and take orders for the official button, which committee shall make a report at the next convention.

2. That the president present in person the invitation to Luther Leagues not now affiliated with the State League, to unite with the State organization.

3. (a) That we send a delegation to the National convention.

(b) That the organization empowers the president to communicate with the Wisconsin, Iowa and Illinois Leagues to concentrate upon one point, and if possible in Minneapolis, Milwaukee or Des Moines, to hold our next National convention.

4. That our secretary be instructed to order three hundred copies of the Convention Number of the LUTHER LEAGUE REVIEW for distribution among the local Leagues.

5. That the State League hold itself responsible for the support of one or more native workers in the foreign fields, and that each League be urged to contribute $20 or more annually for this purpose.

6. That we recommend to the local Leagues the adoption of the duplex envelope in order to stimulate interest in missionary activities.

7. That the State League go on record as favoring the Young People's Auxiliary of the Lutheran Colony of Mercy.

8. That we request the editors of the *Synodical Bulletin* to publish a summary of this convention in its next issue.

At this session a paper which received much praise was read by Miss Aina Norland of Minneapolis. Her subject was "How Can We Increase Interest in Missions in Our Local Leagues." Eight very fine and practical suggestions were given in detail. In brief they are:

1. Desire for salvation of souls.
2. Carefully prepared Luther League missionary meetings, using Luther League Topics, the REVIEW, and *Lutheran Magazine*.
4. Missionary bulletin board.
5. Supporting foreign missionaries.
6. Missionary pageants and dramatics.
7. Mission study classes.
8. Maps and charts of foreign fields and photographs of missionaries.

Also at this session we had the privilege of listening to Prof. V. E. Van Patter of the Superior Normal School. In his very fine address he paid a great tribute to Martin Luther. It did our hearts good to hear a man not a member of our household of faith extol our Lutheran forefather. We as his followers, said Professor Van Patter, must possess the faith and courage of our Church founder. We must, as an organization, have a definite goal if we are to have people to follow. People are spiritually hungry and we have the substance of faith that is ours by heritage. Have we it ready to give to them?

We had the pleasure at this session of receiving the Luther League of Holy Trinity Church of Superior, Wis., into the membership of the Minnesota State League.

We were especially fortunate in having for our speakers at the evening session Rev. A. Ostrom, returned missionary from Porto Rico, and Dr. M. J. Beiber, synodical superintendent of missions. Rev. Mr. Ostrom briefly told us about the Island, the people and the climate of Porto Rico. He also told us of the extent and accomplishment of the missionary work there. Dr. Beiber chose for his text, "Go Preach Christ." He gave us a clear conception of the missionary outlook of the world at the present time and its great and pressing needs. We were surely benefited and edified by these addresses.

The final session of the convention was held on Friday morning. The organization at this time adopted the report of the Junior and Intermediate Luther League Committee. The items of this report were as follows:

1. (a) That an Intermediate Luther League be organized in every congregation, including all young people between confirmation age and seventeen.

(b) That the same Intermediate Luther League be directed by picked members of the Senior League, that the pastor be present at every meeting but be relieved of the responsibility of keeping the organization.

(c) That the topics appearing in the LUTHER LEAGUE REVIEW under the department of the Intermediate League be used.

2. (a) That a Light Brigade be organized in every congregation, the same to include the children under confirmation age.

(b) That the Light Brigade be conducted under the direction of the Missionary Society.

At this session the election of officers for the ensuing year took place. It resulted as follows:

President—Rev. C. Bartsch, Minneapolis, Minn.

First Vice-President—Rev. D. U. Drunckenmiller, Superior, Wis.

Second Vice-President—Arthur Plankers, Minneapolis, Minn.

Recording Secretary—Hilder Johnson. Minneapolis, Minn.

Statistical and Corresponding Secretary—Ruth Anderson, Lindstrom, Minn.

Treasurer—Carl Carlson, Minneapolis, Minn.

The organization voted to pay the traveling expenses of the president to the National convention to be held at York, Pa.

An invitation was extended by the League of Holy Trinity of Minneapolis to the State League to hold its next convention at their church.

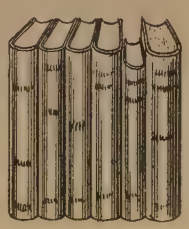
With a closing prayer and benediction one of the finest and most inspirational conventions adjourned.

BOOK REVIEWS

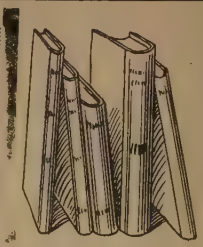
"History of Old Zion Church, Harrolds, Pa," by the Rev. W. A. Zundel. Here is a book written by the pastor of Old Zion Church which will prove not only interesting for the parishioners but for all interested in American Lutheran history. It makes thrilling reading for young people, for it contains stories of Indian wars and massacres, pioneer adventures and hardships and primitive American civilization and church building. It can be purchased from the editor, the Rev. W. A. Zundel, 1916 E. Washington street, New Castle, Pa., for $1.75, plus postage.

"The Way," by the Rev. C. M. Jacobs, D.D. Here is a book that should be in the library of every Lutheran layman for it presents religion in modern speech to the average understanding. Its chapters treat of: The Church, Human Nature, Jesus, God, Christ, the Teacher of Righteousness, Christ the Saviour, Faith, the Holy Ghost, Means of Grace, A Christian's Life, The Kingdom of God, The Christian Hope. We advise every Luther Leaguer to secure a copy of this book from the United Lutheran Publication House, Philadelphia, at $1.25.

Thinking over the conversation afterward, there came to mind a wise saying uttered by a man of wide experience in the ministry: "Never chew your pills." It becomes at times necessary for us to swallow pills, and they are not all sugar-coated. It may even be good for the system. It is a fine thing to be able to do it without making a wry face, and without cherishing the memory of a bitter taste.



Senior Topics



HINTS FOR LEADERS

Our Topics.

Who of those that have led the meetings this year would say that the subjects of our topics have not been most practical. Throughout the year we have been brought into contact with different phases of church life and activity, which should be of inestimable value to the young who are emerging upon the pathway of active and co-operative church membership. Doctrinal subjects have not had the pre-eminence, it is true, but every topic has been based upon the principles of true faith and doctrine. It is for the leader to show the relationship between the two.

The topics of this month are extremely practical. "Better Thinking," "The Meaning of Church Membership," "In the Steps of the Great Physician," and "Praise God." And yet all these practical subjects must be based upon the teachings of the Word of God, in such a way as to show that doctrine without life is dead orthodoxy, that life without doctrine is a snare and a delusion, indeed exceedingly dangerous, while life and doctrine must be in true relationship, neither the one without the other.

Every leader should ask the members to bring to the meeting passages of Scripture bearing upon these subjects. Have a chain meeting, where the passages one after the other are given so as to form a chain of teaching that each member sees the importance of the subject. We can make these subjects intensely interesting and practical.

November 5—"Better Thinking."

"Sow a thought, you reap an act; Sow an act, you reap a habit; Sow a habit, you reap a character; Sow a character, you reap a destiny." How true this is. How much depends upon our habits of thinking. Our destiny for good or ill is at stake. We need to guard our thoughts, and our habits of thinking. "As a man thinketh in his heart, so is he." Whatever we are in our thoughts will be evidenced in our life.

Fine hymns for this meeting are the hymns on "The Christian Life" as found in the C. S. Book, Nos. 254-272.

Some questions on the Scripture and the Topic, which might be added to by the leader.

Why do we need better thinking today? Is it true that the young people are superficial and fickle in their thinking? If so, whose fault is it? How can this be remedied? What are the pure things that the Apostle would have us think about? The honest things? The just things? The true things? The lovely things? The things of good report? Why does the Apostle desire his followers to think on these things? Can we truly rejoice in the Lord, if our thoughts are the opposite of those mentioned in the Scripture? Why should we show moderation in our thoughts? Is it possible for anyone to ask from God the things he needs if he fails to be moderate in his thinking? How does peace of mind, heart, soul, and life depend upon our thinking? How can we remedy wrong thinking? Show the result of wrong and of right thinking upon the life of the individual. Follow it out in its course.

November 12—"The Meaning of Church Membership."

A very practical topic, important and necessary. What does church membership mean? Is it only tied up with the externals, or is there a deeper meaning?

Let the leader choose the great hymns on "The Church," on "Baptism," on "The Lord's Supper," and on "Faith."

Church membership according to the Scripture lesson means "Confession of Christ." Is it possible for one to be a secret disciple? Is any one saved without a confession of Christ? Is it possible for a non-church member to be saved? Is there salvation out of the visible church? What is the necessity of public confession? In what does public confession consist; only in the confession made before the altar or does it mean more, and what? Why should a person join the visible church? How does he know he is joining the right denomination? Are there any excuses valid for a person not joining the church? What is meant by "With the heart man believeth unto righteousness, but with the mouth confession is made unto salvation?" What is the ultimate result of confession and of denial?

November 19—"In the Steps of the Great Physician."

The topic deals with "our pioneer medical missionary to India," Anna M. Kugler. The leader will do well to have the outline of the Topic as found in the Missionary Programs for Young Women, published by the Women's Missionary Society, and get the program packet which contains many leaflets on this topic.

We have many others who are following in the steps of the great physician. The leader might make a list of these and give them out for information and for intercessory prayer. It would also be practical to tell about the needs for more medical missionaries in all our Lutheran fields and try to secure recruits for this service. This is a most important part of missionary activity, and one in which men and women can give themselves to the work of preaching the Word, even though they may not be ordained ministers of the Gospel. Let the leader make most of these splendid opportunities to recruit definite personal workers for Christ.

November 26—"Praise God."

This is a Thanksgiving Day topic. The psalmist praised God for His wonderful works. His goodness, His kingdom, His providence, His saving mercy. The leader could distribute each of these subjects to different members to have them write or speak upon these different phases for our praise of Almighty God. It can be well shown in our national life, our individual personal life, and in our Church life. "One generation shall praise Thy works to another." That is what we should do, to extol the goodness of God, to us as individuals and as a nation, and as a church.

1. His Wonderful Works—Has He not permitted us to have freedom of conscience, of speech, civil and religious liberty?

2. His Goodness—Is not His goodness apparent in the bounteous harvests, in the mines of coal, silver, iron and gold, and in the fact that there is enough in the world for all the children of men? He sends these things upon the evil and the good.

3. His Kingdom—Is it not evidenced in the work of His Church? Though many say that she is losing power, the Church is more powerful today than ever before.

4. His Providence—Evidenced in His care for His children, in the manifestation of His power over the elements, and His protection and direction of the affairs of men that they all redound unto His honor and glory.

5. His Saving Mercy—He has called us into His service. We are His through His mercy, in that He sent His Son to be our Saviour and Redeemer, and He also is to be our Master and our Lord.

Leaders, what an abundance of practical material is given you in these topics. Put all you can into them, and get out of the members everything that is possible, so that the work and the labor shall not have been in vain. Here is our opportunity, as we have always had it, in the discussion and application of these wonderful topics.

Twenty-first Sunday after Trinity. November 5, 1922.

BETTER THINKING

Phil. 4:4-8.

(Carl B. Caughman.)

DAILY BIBLE READINGS.

Monday—II Cor. 10:1-6.
Tuesday—Genesis 6:1-8
Wednesday—Psalm 139.
Thursday—Matt. 15:18-20.
Friday—Heb. 4:12-13.
Saturday—Acts 8:4-24

Back of the life is the mind. Every thought, involuntary or meditated, helps to make or mar one's life. The thought is the germ of the act and of the word. If the thoughts are pure the life is pure; but evil thinking inevitably builds an evil life. Good and noble deeds are resultants of good thoughts; murder, adultery, avarice and such like are also conceived in the human mind. The "world of iniquity" and the "deadly poison" which St. James ascribes to the tongue really have their source in the mind, and the tongue is used merely as the evil instrument. The mind, then, should be fed on pure and wholesome food in order that right living may ensue. But has it control over itself to choose, and can it distinguish between pure and impure? Not in itself, but

Back of the mind is the will. The will is the engineer of the mind and is to direct and control it in all of its thoughts. It is the work of the will to turn the mind from evil, and not allow it to think on things that are unholy, unlovely and untrue, but to cause it to dwell on truth and goodness, to partake of holiness and righteousness, and to drink of the pure waters from the lovely fountain of good report. But the will in its natural state does not itself know good from evil, and cannot choose between the pure and the impure. In its depravity it cannot correctly control the machinery of the mind. Therefore

Back of the will must be God. Only the regenerated will, which has been restored by God's grace in Christ, is capable of correctly regulating the mind. This restored will centers in God and is subservient to His will. It is only when this is true that a person can do *good* thinking.

But even after God has made it possible for us to think correctly we Christians often fail in the use of this gracious gift. The blinding and distorting influence of sin is not all done away. The Christian with all watching and prayer, diligence and faith, must tirelessly labor to use and exercise these God given powers. But with the will centered in God the mind can be directed and controlled in a way acceptable to God.

Thinking should begin and end in God. The Christian doesn't have time to spend his thoughts on things that have no relation to God and His kingdom. And who shall say that such thinking is narrow? There is no broader and deeper field for the minds and thoughts of men. Is not all life with its varied activities vitally connected with God and His kingdom? Is there any truth apart from Him? And *truth* is the staple food for thought. Truth comprehends beauty, goodness, loveliness, virtue and good report; truth possesses the greatest power and strength and the only sound wisdom and knowledge.

Better thinking, then, comes from delving deeper into truth. True thinking about God brings heart-happiness and richness of life. When we think of God's grace, mercy and love, and of Christ's compassion, sacrifice and suffering for us, we are made to rejoice in so great a salvation. In spite of the burdens and cares and difficulties of life, we rejoice in God. And in rejoicing in Him "always" leaves us no time for regrets of the past, for gloom in the present or for fear of the future. Thinking in God and of God makes happy, contented and hopeful living. Such thinking also enriches, uplifts and enlarges the life. Positive thinking on God and His truth makes broad men—men of world-vision, men of universal minds, and men of brotherly helpfulness. It is the man who feeds his mind on error and chooses to believe Sa'an's lies, whose life is without depth or breadth. 'Tis *he* who gets no good nor gives any. His wrong thinking causes him to spend himself for that which is of no value. The wages he gets from Satan are a shriveled soul, a distorted life and a godless heart. The wages of sinful thinking is death.

Charitable thinking of the lives of others is a Christian duty which we dare not overlook or neglect. After we have thought on God and remember how patient with human frailties our Saviour was and how ready He was to forgive the erring, we grow ashamed that we have so persistently sought out every fault of our neighbors and pointed them out to those who would look and see. After we have thoughtfully and carefully studied ourselves before the mirror of God's Word and are conscious of the huge beams in our own eyes, we will feel too wretchedly guilty to look for motes in our brother's eye and offer to cast them out. Critical thinking of other's lives makes the heart of the critic hard and cold; but charity sets athrob the heart of him who indulges therein and enlarges his soul. I see merely the surface of the life and find there some ugly spots, but when I look through the glasses of Christian charity into the heart, I see there a life that is either interlocked with God through Christ or one that is capable of and reaching out for such a union. Let us think deep into the heart of our fellow man, however scarred he may be, and know that there is in him a redeemed or a redeemable soul. When we think only of the evil and faults in the life of another it incapacitates us to "restore in the spirit of meekness" those who have been overtaken by error. But to regard the good and redeemable qualities in the life of a fallen brother gives us an opportunity to help him on his feet again.

One evil thought can creep into the mind and wreck a whole train of good ones. It is needful then that we should ever be on our guard to keep such thoughts shut out. In spite of the most faithful vigilance the devil will instigate and insinuate evil thoughts into the mind. But the Christian must recognize the tempter immediately and with the help of the ever present Spirit of God put the evil one to flight. The evil dare not be harbored in the mind, else Christ will not dwell there. Right thinking teaches one that malice, hatred, envy, or any other sin that has taken root in the mind and is allowed to live and grow there undisturbed, is deadly. Whoever gives himself over to such deceives himself if he thinks he is a Christian. "If we say that we have not sinned, we make Him a liar and His Word is not in us"; but he that abides in God abides not in sin, neither does sin abide in him.

If there is to be a better world there must be better thinking. To talk of the evangelization of the world and to think only of our little community or even of our own country, is inconsistent. To talk of world peace and plan for future wars at the same time, is folly. The same world that speaks of disarmament in one breath in the next breath speaks of mightier battleships yet to be built, a more deadly gas yet to be made. Radium and other elements that God has allowed men to discover for blessing humanity, are being harnessed for humanity's destruction. The world is thinking wildly and wrongly, and it is for people with minds controlled by God-centered wills to put forth every effort to set things aright. And every Christ-like thought, though conceived in the mind of the most humble and lowly disciple of His, makes its contribution to the good of man and to the glory of God.

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Twenty-second Sunday after Trinity. November 12, 1922.

THE MEANING OF CHURCH MEMBERSHIP

Matt. 10:32, 33.

(Rev. F. W. Friday.)

DAILY BIBLE READINGS.

Monday—Acts 2:37-47.
Tuesday—Acts 4:32-35.
Wednesday—Acts 19:1-7.
Thursday—Rom. 6:3-23.
Friday—I Cor. 12:1-31.
Saturday—Eph. 4:1-16.

Church membership has both a practical and a spiritual side. The fidelity which is shown in the former will depend upon the fidelity that is shown in the latter. The outward life is an index of the inner. As the thermometer registers the temperature so the life registers spiritual growth. Perhaps in no way does the outward life really register what is in the soul, as in those relations which are connected with our Church membership—both congregational and in the Church as a whole.

Let us reverse the order of the opening sentence and study this subject from the standpoint of the *spritual side.*

Christ founded His church. It is called His Bride. It is made up of those who believe His Word and confess His name in accordance with the Word. In

the Church we find given us that which is necessary to eternal life. and we find it nowhere else. This makes the Church. Therefore membership in the Church means that we are partaking of the Sacrament—that we have been baptized—that we receive the Word. The Church trains us spiritually. Baptized, the Church starts us on our Christian way as one of her children. Through Christian parents, who, if the conditions exist as they should, are members of the Church, instruction and training in spiritual things is carried on. The Church also teaches through the Church schools, later in the Catechetical class, and at all times in her services. All those, as has been noted, who respond to these efforts—the efforts of God—and grow in grace are members of the Church in truth. There are of course many others who are regarded as members of the Church, who are not, because they lack faith—and faithfulness. From this standpoint the Church is spoken of as being "invisible." Only God can see the hearts of men.

In short, the meaning of Church membership from the standpoint of the spiritual is: Man is a sinner. God has pitied his weakness. Since man cannot be saved except by an act of God, God has had mercy upon man, and has sent His Son into the world to do for man what he could not do for himself. Christ has called men—all men. Those answering the call are the Church, receiving the Word and Sacraments which declare the grace of God and bring it. Such are saved by the sacrifice of Christ. Church membership in its real meaning is being engrafted in Christ. Those who are thus in Christ will be in the Church. If one spurns the Church he is spurning Christ. This means that there is salvation only in the Church under normal conditions. The Church as such does not save, but Christ, whom men confess, saves. Those who confess Christ are in—*must* be in—the Church if they have the opportunity to do so, and if they are not they do not really have faith in Christ. "Confessing Christ before men," as our Scripture lesson expresses it, includes in that confession Church membership. Real membership in the Church includes a devotion to duty on the practical side. In a sense this is spiritual also. Our Saviour has taught us by parables and otherwise that there are to be no shirkers in His vineyard. Every Church member realizing the blessings which come to him in the Church will not selfishly desire to have them for himself alone. He will take his part in spreading the truth everywhere. There is hardly a more unchristian position than that which many people take, saying that "there are so many in need of the Gospel at home that those in foreign lands need not be thought of." The Great Commission includes all. Beginning at Jerusalem it carries with it a command to go to the ends of the earth with the Gospel.

In order that the Church may carry out this Commission it is necessary that she be as strong as possible. Hence the necessity also that every effort be made to build up the local congregation of which one may be a part. Loyalty, devotion, "boosting"—never "knocking" will be a mark of one's desire to strengthen the church through the local parish. What one sees or thinks he sees which is not as it should be will be forgotten in the desire to become enthusiastic over the things that are all right, and the resultant desire to make everything better—not as a self appointed critic or judge, but through devotion to every duty which we may find—and not which may be thrust upon us. Luther Leaguers are young Church members as a rule. They should not follow the example of anyone which is calculated in the remotest manner to retard Church growth. As much devotion at least must be brought to bear in our Church work as is brought to bear in our every day pursuits. Church work, as is too often the case, is not to be taken as having first reference to the social and temporal side of the Church—and certainly not to the money-making schemes which are the resort of by far too many, but in developing the spiritual life and extending the influence which the Church should exert in bringing in the unchurched, the sinner, and the indifferent. Unless a church member of a few years' standing has been instrumental in bringing at least one person into his local parish it is doubtful whether he has as yet realized responsibility.

From all this we can see that the practical and the spiritual sides of Church membership are very closely related and very frequently overlap—as should be the case.

Meaning of Church membership? Spiritually: a realization of spiritual need and where that need is met. Practically a devotion to duty and loyalty in every department of Church work.

Twenty-third Sunday after Trinity. November 19, 1922.

IN THE STEPS OF THE GREAT PHYSICIAN

(Missionary)

(Rosalyn Summer Sease.)

Matt. 11:1-6, John 14:12, 13, 31, 32.

DAILY BIBLE READINGS.

Monday—Jonah 1:1-17.
Tuesday—Gal. 1:11-18.
Wednesday—II Cor. 2:21-33.
Thursday—II Cor. 6:1-10.
Friday—Acts 20:25-35.
Saturday—Acts 27:21-44.

DR. ANNA KUGLER.

(Quoted from "India on the March" by Alden H. Clark.)

Forty years ago Anna Kugler, an attractive American girl of fine family, set out for India under the American Lutheran Board. She had the best medical training that America could give her. A brilliant career opened before her in America. But she had received a letter from a missionary, appealing to her to come out to help the needy women of India. When she asked her Board to send her, they replied that they were not ready to start medical work and that if she wanted to go out she must go as a teacher and worker in the Indian home, a zenana worker. Dr. Kugler accepted this appointment. She was so eager to serve India that she was willing, if necessary, to give up her medical career to do so. Yet she had faith that the medical work would somehow open up. A present of a hundred dollars made it possible for her to take a few instruments and medicines. With this equipment and a brave heart, she landed in South India—the first woman missionary physician to go to the great Madras Presidency of India with its millions of suffering women and children.

All the equipment for medical work that she had at first was a small cupboard with her few instruments and medicines. Yet patients began to come to her from the day she reached Guntur, and it was not long before they came so fast that she had little time for zenana work. After a while she fitted up a little storeroom with a table and a few shelves as her "hospital." A veranda served as a waiting room. Working in this way, in her first year she treated six hundred cases. But soon the medicines were exhausted, and the work had to be closed. Dr. Kugler used this interval for the study of the language and for zenana and school work. Then her fellow-missionaries, out of their own meager incomes, subscribed one thousand rupees, or about three hundred and fifty dollars, for a hospital. Friends at home followed, and the wonderful medical career of Dr. Anna S. Kugler was fairly begun.

When she went to America for her first furlough she had already won her way so far that people of every class expressed their deep appreciation of what she had done, and when she returned three rich men of Guntur gave a hundred rupees apiece for the new hospital property. But it was hard in those days to get money for a hospital for women. Dr. Kugler was determined that the Indians themselves should do a part; so she toured among the villages, treating the people's ailments and gathering money. Little by little the hospital became a reality. First, a fine site was bought; then the dispensary was built; then the hospital itself. All the time she was continuing her deep interest in the schools and other mission work, for her sympathy was as broad as the need of the people. After a time a nurse came from America. Then another American doctor was sent out. After fifteen long years of struggle she had the "finest mission hospital in all South India," with a children's ward, maternity block, chapel, nurses' home, and dispensary. In the four years the patients treated in the dispensary numbered 100,779. Nearly eight thousand operations were performed, and over fifteen hundred children were born in the hospital.

One of the staunchest friends of Dr. Kugler is an Indian Rajah, M. Bhuyanga Rao Bahadur of Ellore. Dr. Kugler had restored his beloved wife, the Rani (Queen) Chinnamma Rao to health. Later she had saved the life of his son and heir. When he asked what he might do to show his gratitude, Dr. Kugler suggested that he build a rest-house in which Hindu relatives could stay while attending patients who were in the hospital. This Rajah got two other Indians to give the land, and he built the rest-house. But that was not all. He had wanted to know the secret of her power, and she had told him that it was in Jesus Christ and had given him a copy of the New

Testament. He eagerly read the book and saw in it the medicine that his land needed even more than physical healing. So he translated it into Telugu poetry which Brahmans and all educated Telugus would delight to read. When the new rest-house was dedicated, he gave away five hundred copies of his translation to the guests. His youngest child is named Annamma in honor of the doctor. On his very letterhead this Brahman Rajah has printed a picture of the Christ whom he now regards as the hope of India and whom, as he says in the preface to his translation, he first saw reflected in the pure and beautiful life of this American doctor.

The British Government has twice recognized the services of Dr. Kugler to India by giving her "honors." But it is the love of the people which is her priceless decoration. Mrs. McCauley says: "We make bold to say that no white person in all the Telugu country . . . populated by more than twenty million people, is so widely known and revered as Dr. Kugler. She is honored by government officials, both English and Indian, by the educated Brahman lawyer, by the prosperous merchant, by the thrifty farmer, by the poor outcaste Christian—by all classes. All seek to do honor. All seek her presence and help in times of trouble and her approbation and praise in times of success and prosperity.

In her office she has hanging this motto: "Ourselves your servants for Jesus' sake," and most wonderfully does she carry out its ideal in her daily life of service to the women and children of India.

Twenty-fourth Sunday after Trinity. November 26, 1922.

PRAISE GOD

Psalm 145:1-21.
(Rev. A. F. Keller.)

DAILY BIBLE READINGS.

Monday—Exodus 15:1-21.
Tuesday—I Samuel 2:1-10.
Wednesday—Luke 1:46-55.
Thursday—Luke 1:67-79.
Friday—Luke 2:25-32.
Saturday—Rev. 7:9-17.

One of the first instincts of man must have been "thanksgiving." The thought of God aroused the reaction of thanksgiving. It does so still.

Thankfulness implies faith that there is a God. And whosoever believes must in the very nature of the case have the attitude of thankfulness; he must develop the expression of gratitude; he must acquire the "habit of thanksgiving."

Turn to the Text Psalm 145. Note the determination of the writer to "extol, bless and praise God." Why? Because God is Great. Enumerate the attributes (v. 3-9). Note His works (10-12). And His kingdom and administration (13, 14). They emphasize our attitude as one of waiting and receiving (15, 16). Reasons for that attitude (v. 18-20). The final therefore: "my mouth shall speak the praise of the Lord" (v. 21).

The national Thanksgiving Day is at hand. Millions are called by the Presidential Proclamation but few respond. Why so few? Some because they believe not. No God—no thanks! Many because they *"think"* not. Use the dictionary and note the common origin of the words "think" and "thank." Only the thoughtful person will be a thankful person. You will find it so among your acquaintances. Observe the thoughtful and thoughtless persons. Once a man "thinks" about God as the Psalmist does here, then he will be constrained to "thank." St. Paul said: "We are bound to give thanks."

Clara Barton once saved the life of a soldier by tying up a bleeding wound. Every day as she passed he would say, "You saved my life." Weeks after he returned to the hospital, opened the door and all he said was, "You saved my life." That was enough. That was Paul's life prayer. Ever before his eyes like flaming words: "O blessed Jesus, you saved my life."

Twenty-eight times in his letters St. Paul uses the words, "I thank." More than twenty times he calls upon the Christians to join with him in thanksgiving.

"Unless we are thankful for the prvilege of passing on the good news to those who have never heard it, or to those who have never heeded what they have heard, there is something radically wrong with us."

DISCUSSION.

Link up the discussion with things said by the speaker and the essayist.

How about the relative importance of thanksgiving for things material and for things spiritual?

Have someone read Eph. 5:20.

Is it possible to give thanks "for all things," when we are trying to do what God wants us to do?

How does Paul's statement in regard to himself (Phil. 4:11) point the way to thanksgiving that lasts?

Have someone read I Cor. 1:4-7, 9.

Ask leaguers to tell their chief reason for thanksgiving.

Now note what came into Paul's mind.

Read II Cor. 1:3, 4.

Why is Paul thankful that God comforted him in affliction?

Why is thanksgiving an essential element in Christianity (think and thank)?

"Saved my life"—Are you burning with that thought?

SUGGESTIONS.

Read the President's Proclamation.

Memorize Ps. 145:15, 16 at the meeting.

Urge decisions to say "Grace at meat."

Close meeting with a sentence referring to the fact that Thanksgiving may involve sacrifice; then have a good reader read "A Sacrifice of Thanksgiving." (Pamphlet may be obtained at Women's Missionary Society, 807 Drexel Bldg., Philadelphia, Pa.)

Let the essayist search the newspapers and magazines for statements concerning the prosperity of our own land as to crops, etc. He will contrast our abundance with the famine of China, Russia, India and Austria, et al. He will emphasize the opportunity to serve and thus to thank, for words without service are ashes.

TOPIC FOR CANADA

OCTOBER 29, 1922.

Give Thanks

Rev. J. Maurer, D.D.

Scripture Lesson—Psalm 118:1-3. O give thanks unto the Lord; for He is good; for His mercy endureth forever, etc.

Psalm Selection—No. 23 (Ps. 98).

Suggested Hymns—13, 14, 11, 2.

Questions—1. Name things for which we should thank God. 2. Name ways in which we can show thanks to God. 3. What thanks do we owe our neighbor? 4. Can we render sufficient thanks unto God? Why? 5. What is the greatest thank-offering we can give God? 6. Name some thankful people of the Bible. Some you have known. 7. How should we spend Thanksgiving Day? 8. Has the attitude of the heart and mind anything to do with a proper observance of the day?

At this Thanksgiving Season let us truly give thanks.

I. *Thank God for Life.*—A man, alive! Think of it! What does it mean to live? To be conscious, to have power, to think, to solve problems, to read the pages of God's Word, to know that this life is not all, the immortal spark never to be quenched, the immortal world never to disappear; for all this shall we not evermore give thanks?

II. *Thank God for Work.*—Work is man's normal condition. We are never happy unless we do something. There is great occasion for being thankful because God has given us work to do. Work is one of the mighty things of life. A man in the midst of this tempestuous life is like a steamer in the midst of a storm-driven sea, the most dangerous thing he can do is to stand still. It is dangerous physically, intellectually, morally, spiritually. The man who is a Christian but "not working at it much" will soon either be dwarfed or spiritually dead.

III. *Thank God for Rest.*—Life is not all work. It has its resting places also. How shall the Christian find rest? In meditation, prayer, worship, devotion. Let us not forget to thank God for the many resting places He has provided for us in our life journey.

IV. *Thank God for Helpful Friends.*—How immense is the number of good men and women found in the world; and how much occasion for gratitude this fact gives us. There doubtless are bad people, far too many of them, but we are very liable to forget how many good people there are. Society is full of men and women who do justly, love mercy, and walk humbly with their God. In every community we find them, people who love their kind, give handsomely out of the pure love of giving, work faithfully, pray importunately, and do all in their power to put down evil, enthrone the good, and make this world better. Let us thank God for the multitudes of good men and women there are in the world. The proportion is greater than people think.

Intermediate Department

HINTS FOR LEADERS

TOPIC—NOVEMBER 5.

IN THE STEPS OF THE GREAT PHYSICIAN

Hymns—"Jesus Shall Reign Where'er the Sun," "From Greenland's Icy Mountains," "Speed Thy Servants, Saviour, Speed Them," "O Zion, Haste, Thy Mission High Fulfilling."

Psalm 146.

Have someone ready to tell the population of your town or city, and the number of physicians living in the place.

When Dr. Kugler went to India the population of Guntur was 16,000 to 18,000, and she was the only physician in the entire Madras Presidency.

Emphasize the great need for physicians and nurses in our India Mission fields, Guntur and Rajahmundry.

Send to the Literature Headquarters of the Women's Missionary Society of the United Lutheran Church, 844 Drexel Building, Philadelphia, for the story of Dr. Kugler's life as told by Mrs. Chas. P. Wiles in the booklet entitled, "A Pioneer Medical Missionary." Price 5 cents.

NOVEMBER 12.

GEMS FROM PROVERBS

Have someone read the story of Cleopatra and follow it with the reading of chapter 31.

Have "gems" repeated from memory.

Let each one select at least one favorite among the Proverbs and repeat it from memory.

Make other acrostics, using different leading words under which to classify favorite proverbs; as R—Remembrance; P—Piety, etc.

Questions: 1. What portion of the Book was written for a great king? 2. Why should our young people memorize the proverbs?

November Memory Contest—Proverbs 10:1-11.

NOVEMBER 19.

STOP! LOOK! LISTEN! (DANGER SIGNALS)

Hymn—"Yield Not to Temptation."

Prayer for prudence and caution.

Draw a sketch picturing Prov. 4:15 in relation to an evil haunt.

As a danger signal, what may the breath indicate? A hard-to-please appetite? A cough? The choice of companions? Choice of hours?

List other danger signals.

What is the relation of a school doctor's examination to our subject?

Subjects for discussion—"Resolved, that lack of safety devices causes more injury than carelessness."

When is it brave to be a coward?

Give a review of the railroad's campaign to reduce accidents—"Cross Crossings Cautiously." "How can we help in this?"

NOVEMBER 26.

THE GRATEFUL HEART

Hymn—"Now Thank We All Our God."

Collect for Thanksgiving Day from church hymnal.

Sentence prayers expressing thanks for one particular thing or blessing.

Draw a heart and write within several Scripture passages on gratitude and without items for thanksgiving through the year.

Decorate the room in two colors, one representing the word "Thanks," and the other representing the word "Giving." Send the reasons for your choice to the intermediate chairman, Rev. Charles M. Teufel, 126 Orchard Street, Woodlawn, Beaver Co., Pa.

Be sure to select some special cause for a special offering. Have an intermediate explain or present The Cause to be contributed to.

IN THE STEPS OF THE GREAT PHYSICIAN

Dr. Anna S. Kugler

NOVEMBER 5, 1922.

Zoe I. Hirt.

Scripture Lesson—Matthew 11:1-6.

Parallel Passages—Isaiah 35:5, 6; Matthew 4:23-25; Matthew 9:27-31; Luke 9:1, 2.

Memory Text—John 14:12.

In our Scripture lesson, Jesus calls attention to the proofs that He is the promised Redeemer of the world. By the same signs we may recognize those who are His true followers.

One Sunday afternoon, about a half century ago, a Baptist missionary, home on furlough from India, talked to a Lutheran Sunday School. He told of the need of more missionaries. Among the children who listened, there was a little brown-eyed girl who said within her heart, "I'll go when I grow up." Anna Sarah Kugler never wavered from her resolution. As she grew to womanhood she decided to prepare herself for a new kind of work for women missionaries. She made up her mind to become a medical missionary.

After the young doctor graduated from the Women's Medical College of Philadelphia, she was appointed First Assistant Physician at the State Asylum for the Insane at Norristown. She was one of the first women in America to receive such an appointment, and it opened the way to her to do a great work in this land. But she was sure that her Master wanted her to work elsewhere.

In 1882, Dr. Kugler asked the Foreign Mission Board of the old General Synod to send her to India as a medical missionary. The Board referred her to the Executive Committee of the Women's Missionary Society who decided that they were not yet ready to begin medical work. They offered to send her out to teach and to do general work, until such time as medical work could be begun.

She sailed from Philadelphia, August 25, 1883, and reached India just three months later. Before she left Philadelphia, a good woman member of the Society of Friends gave her $100 with which to buy instruments and medicine. That gift and another hundred dollars provided her very meager equipment. Upon her arrival in India, the Madras papers announced her as the only woman physician in the Presidency.

She was not long in finding so many patients that she had no time left for her regular teaching and visiting in the Zenanas, nor even to study the language. During that first year she treated 600 patients on the veranda of the Zenana Home and in her own dressing-room. The sick were brought to her from twenty and thirty miles away. But at the end of the year, the little supply of medicine had been used up, and there was no money with which to buy more. The doctor decided to spend a year in studying the language. It was very hard for her to have to send out the word that no new calls would be received.

In 1885, Dr. Kugler's heart was made happy by the word that she had been regularly appointed as a medical missionary, and that money would be provided to rent a house for a dispensary. Some time later a tract of eighteen acres of land was bought, and in 1893 the first of the hospital buildings was opened. In that same year, Dr. Kugler herself removed the first spadeful of earth for the main building. Four years later the hospital was opened. The motto chosen for the hospital was: "Ourselves your servants for Jesus' sake."

Dr. Kugler never forgets that healing of the soul is of far greater importance than relief of the body. Many who have heard of Christ from her lips would never have heard of Him from anyone else.

The Rajah of Ellore, in gratitude for the restoration of his wife to health, erected for the hospital

an inn where the relatives of patients may stay near their loved ones. When this building was opened in 1914, the Rajah himself made the principal address. He began by giving some interesting figures. Between 1900 and 1914, there were 100,779 patients treated in the dispensary, 7,739 operations were performed, 1,541 children were born in the hospital. Then the Rajah paid a very high tribute to Dr. Kugler. He said that she had studied medicine and then left her country and come to India to serve her Lord. He asked: "Do you think it possible for one soul to accomplish such a tremendous work, benefitting so many souls, without the help of God?" In conclusion he said: "We shall be praying the Lord Almighty God to give you sound health, Dr. Kugler, to carry on the labor of love begun by you. May the Lord our God bless you and your institution, that you may serve as an example for us to follow."

As a mark of his high respect for Dr. Kugler, that Rajah had had distributed 500 copies of the Epistle to the Galatians which he himself had translated into Telugu poetry.

The British Government has made public recognition of Dr. Kugler's work by bestowing upon her the Kaiser-I-Hind Medal, a decoration given only for especially distinguished service in India, and our beloved doctor was one of the first women to be thus honored. Later she was summoned to appear before the Governor of Madras to receive a second recognition for distinguished service in the shape of a bar to the Kaiser-I-Hind Medal.

Many shall rise up to call this noble woman blessed, not only because she healed their sick bodies, but because she has walked in the steps of the Great Physician, and thus revealed Him to them who had not known Him.

In the life of Dr. Kugler we see fulfilled Christ's promise: "Verily, verily, I say unto you, he that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my father."

—

GEMS FROM PROVERBS

TOPIC FOR NOVEMBER 12, 1922.
(Rev. S. N. Carpenter, D.D.)

The Book of Proverbs is a wonderful book. It contains the essence of human wisdom plus the wisdom and inspiration of God. No novel has ever been written that is half as thrilling. Many of the best of our wise sayings, both ancient and modern, are taken from this Book.

Shakespeare says: "Brevity is the soul of wit." It is upon this principle that the Book of Proverbs is written. The proverb is a short pithy saying easy to remember and hard to forget. The name "proverbia," from pro (for) and verbia (words)—"for words," that is, one word for many, explains its full meaning. The proverb is a pointed tool, wisdom whittled down to a point and made sharp to penetrate the mind and soul.

We remember familiar secular proverbs such as: "Time and tide wait for no man," "Haste makes waste." "A fool and his money are soon parted," etc. The Hebrew proverb was even more pointed than the English translations which we have makes it. The Hebrew language is so constructed that the proverbs in Hebrew are from one-third to one-half shorter than they are in English.

Such short, pithy sayings are especially adapted for the training of the young. Solomon, who wrote most of them, was a wise teacher who made use of the best principle and method of education. The young people should memorize the Proverbs of Solomon. Their beauty and strength will leave in the halls of memory an aroma of blessedness that will not depart with all the changes of life even down through old age.

Most of the Proverbs are fine Hebrew poetry. They run in what are called parallels or equals and in antitheses or contraries. This helps the memory. An example of the parallel is: "As the door turneth upon its hinges, so doth the slothful upon his bed." An example of contraries or antitheses is: "The wicked fleeth when no man pursueth: but the righteous is as bold as a lion." 26:14 and 28:1.

In the first nine chapters of the Book of Proverbs, Wisdom is personified, that is, it is made to speak and act like a man. The meaning of the word wisdom in these nine chapters is that spoken of by Paul (I Cor. 1:24), "Christ the power of God, and the wisdom of God." Chapters 10 to 22:17 is a series of short, crisp, and very wise sayings that may be applied to almost any situation. They are words of wisdom, handles that fit almost any tool, flowers of a thousand different bright colors, a heavenly rainbow which lights up every dark corner of life. There seems to be no logical connection. They cannot be classified. At any rate it is not necessary for us to have all our knowledge classified or laid out in rows. Some people have all they know in pigeon holes like the old fashioned bookcase, and when the "pigeon" holes are empty their wisdom is at an end and their means of help and defense also. The Divine Wisdom is not so. It defies human classification.

Chapters 22:17 to Chapter 25 are earnest words of exhortation; a sort of heart-to-heart talk as of a father to his child. At Chapter 25 the string of pithy sayings and proverbs is renewed, and the Book says of itself that these sayings are copies written by scribes under orders.

Chapter 30 is ascribed to Agur who speaks in a series of divine or holy riddles. He is a very modest man who compares his own lack of wisdom with the power of God as in verse four: "Who hath ascended up into heaven, or descended? Who hath gathered the winds in his fists? Who hath bound the waters in his garment? Who hath established all the ends of the earth? What is his name and what is his son's name, if thou canst tell." What deceits and what woes the world would have escaped if God had been suffered to put into the mouths of our modern men of learning and of science such humble sentiments as these!

The Bible riddles are splendid. A social evening spent in the home is far more profitable than the waste of an evening spent playing cards. How many know the answer to, "Out of the eater came forth meat, and out of the strong came forth sweetness"? The "four things which are little upon the earth, but . . . . are exceeding wise," are still among the most profound philosophy of the wise things men have said (vs. 24-28).

The last chapter in the Book of Proverbs describes the ideal woman. It is the ideal and pattern for girls to be and for boys to admire. Boys, how does your mother or your sister compare with this woman? Girls, how far do you and your companions fall short of the measure of this girl? Surely it should be thought a thing most worth while of all things to be desired on the earth for a girl to merit such praise! I should think that it were worth far more than all gold and silver or precious stones that men might drape about one's neck! For surely "her price is *far above rubies!*" Cleopatra, Queen of Egypt, made a mockery of the love of men great and small who poured their hearts' devotion at her feet, but, in the end, the sting of an asp carried in a basket with suicidal intent against the time when she could no longer charm men, put an end to her miserable life. The end of the woman of Proverbs 31 is so different!

The Book of Proverbs shows us how to walk in the path which God's Word points out. The Psalms are devotional: the Book of Proverbs is practical. This Book shows us how that "Godliness is profitable unto all things, having promise of the life *that now is*, and of that which is to come."

It is very hard to make a selection of any one or of any set of the Proverbs as "Gems"; for each one is a "gem of purest ray serene" by itself and in its own way. The Proverbs are like an interesting or powerful poem with every word underscored or like a brilliant oration with every word emphasized.

An acrostic of some of the most familiar gems of Proverbs made up from the word itself may help us to remember. Thus:

P—Purity—"The path of the just is as a shining light, that shineth more and more unto the perfect day." 4:18, and 23:21, 32.

R—Reproof—"He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy." 29:1. With 8:1, 11:13, 12:22, 21:9.

O—Obligation—"He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again." 17:17. With 11:24-25, 13:11, 18:24, 19:17, 21:13, 22:6, 25:21.

V—Veneration—"Honor the Lord with thy substance, and with the first fruits of all thine increase." 3:9. With 9:10, "The fear of the Lord is the beginning of wisdom."

E—Esteem—"Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding." 4:7. With 13:1, 16:31, 20:18, 22:1.

R—Restraint—"My son, if sinners entice thee, consent thou not." 1:10 and "Keep thy heart with all diligence; for out of it are the issues of life." 4:23. With 6:27, 15:1, 20:1, 26:12, 27:1, 29:11.

B—Beauty—"Righteousness exalteth a nation, but sin is a reproach to any people." 14:34. And "Favor is deceitful, and beauty is vain: but a

woman that feareth the Lord she shall be praised." 31:30. With 31:10, 25:11, 15:13.

S—Searching—Wisdom says, "I love them that love me; and those that seek me *early* shall find me." 8:17. With 8:35, 13:1.

Others which have always made a deep impression on young minds are: 12:10, 16:18, 28:1, 29:17.

"STOP! LOOK! LISTEN!" (DANGER SIGNALS)

TOPIC FOR NOVEMBER 19, 1922.

(Rev. Charles M. Teufel.)

Scripture Lessons—Prov. 4:14-15-2, Tim. 2:22, Ex. 21:33-34, Matt. 12:12.

Memory Passage—Prov. 4:15.

THE MESSAGE FROM THE SCRIPTURE LESSONS.

Our subject, "Stop! Look! Listen!" may not only be a subject promoting attention to the danger signals about us, but also to a policy of safety first.

To know life's danger signals and to practice safety first is necessary both for body and soul.

The first Scripture lesson from Proverbs gives a wonderful formula in the knowledge that something tempts us or is our undoing. Picture each part or word of this formula—*Avoid—Pass Not By—Turn From It—Pass Away or On.* (See Hints for Leaders on this thought.)

The second Scripture lesson from Timothy shows another picture which might well be an addition to the Proverb formula—*Flee.*

The third Scripture lesson takes our thought from man to beast, telling us what God expects us to do where the animal is exposed to danger. Every such dangerous place is to be removed or remedied.

Then the fourth Scripture lesson from Matthew for fear perhaps that man might be shut off from consideration makes it clear that every effort must be made to make man's life safe *everywhere* as far as possible. It provides a convincing text for a policy of safety first.

Coming back to the lesson from Timothy the surest way for avoiding danger is given in a positive program to follow, namely: Follow *Righteousness, Faith, Charity, Peace,* not alone but in company with all those who are seeking God with a pure heart.

APPLICATION.

It ought to be easy to make an everyday application of each Scripture lesson in relation to the theme under discussion.

THE GRATEFUL HEART

TOPIC FOR NOVEMBER 26.

(Rev. Charles W. Barnett.)

Psalm 103:1-5.

This is a psalm of praise and everyone ought to be familiar with it. As young people we ought to study it more and more. It speaks of a *grateful heart.* There is a story told of one who had a *garden* to plant, the *garden* of his *soul.* He was told to plant the entire garden with the plant called Gratitude. "But," said he, "I want to raise a crop of Happiness." "Then you must raise Gratitude," he was told. So he planted the garden of his soul with Gratitude. The plants of Gratitude grew and put forth flowers, the flowers of Contentment. The flowers gave birth to sweet fruit, the sweetest he had ever tasted. The fruit that he enjoyed was Happiness and it grew on the plant Gratitude. This garden, the garden of your soul, you can cultivate all the year around. It will grow in winter as well as in summer. Do you have a grateful heart? Is the garden of your soul filled with Gratitude?

How can we plant and cultivate this garden, the garden of the soul? The first thing we are told in the lesson is:

BLESS THE LORD.

God is blessing us. Are we praising Him? God speaks and the echo is our praise to Him. God blesses us and the response of the grateful heart is that we bless God. "Bless the Lord, O my soul; and all that is within me, bless His holy name." The psalmist desires to bless God with all that is within him. That is no small task. That means "with all thy heart, and with all thy soul, and with all thy might" (Deut. 6:5). He who succeeds in doing this offers to God a grateful heart. A good crop of gratitude does not come by chance. It must be cultivated. The ugly weeds of envy, covetousness, greed and fretfulness must be hoed out and the garden in which Gratitude is planted must be enriched with the fertilizer of Meditation.

The second thing we are told in the lesson is:

FORGET NOT.

It is so easy to forget. If we would praise Him with our whole heart, we must keep ourselves from forgetfulness. It is very wrong to forget God. Those who forget God will perish sooner or later. When we forget we are ungrateful. Ingratitude is a great sin. Many people are guilty of that sin today. The Lord does so much for us and yet we are so often ungrateful to Him. Too frequently benefits are forgotten. A thankless heart will receive benefits and does not recognize them as such, acknowledges no obligation to Him Who is the Giver of every good and perfect gift. Moses warns against forgetfulness in Deut. 8:11-14.

Then too we are to remember His

BENEFITS.

God is continually supplying us with good things. The benefits named here are all necessary. "Who forgiveth all thine iniquities; Who healeth all thy diseases; Who redeemeth thy life from destruction; Who crowneth thee with loving kindness and tender mercies; Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's."

WHAT THE BOYS' LEAGUE CAN DO AFTER RENDERING ITS PROGRAM

In general, we can call the period which follows, a Recreation Period. It is such because many things which the boys like can be done. It is a recreation period because the social element is present which enables all of the boys to have a good time.

Two very important plans can be followed to spend this period, especially if the League meets on a Saturday morning. If the League meets on some evening during the week the period can be used only by engaging in playing various games and in reading unless there is access to a gymnasium. The formation of athletic teams and the planning of athletic games can be talked of during this period, but the active participation in such gymnastics, such as the very popular indoor winter game, basketball, must be left until Saturday morning or some other convenient time. Of course, if there is access to a gymnasium or a hall sufficiently large for such a use, this period can be used in athletic contests even during the week. However, the weekly program should always precede and in its rendition keen interest and life should be put.

Various indoor games can be used to splendid advantage, such as ping-pong, a very popular game; volley ball, a game which can be played in a large room without danger of damage to the room. This is a splendid game for a large number of boys, and girls too for that matter. Checkers, chess, and drills of a more or less elaborate nature, which can be used to advantage for exhibition purposes, can be most successfully used. With ping-pong, checkers and chess, tournaments can be conducted which will prove both interesting and exciting. Other games of a proper nature can be used.

In athletics, however, many of our boys find their highest enjoyment. And these, under proper guidance, can be conducted with pleasure and profit. In games of physical contest the boy can be taught the very necessary quality of self-control. He can also be shown how to be a manly loser. And so various gymnasium games can be used, and the boys formed into teams, which can play teams of boys from other schools and churches from time to time. This, in brief, is what has been and can be done after the weekly program of the League has been rendered.

DISTINGUISHED PRECEDENT

The ancient fabulist Æsop, in whom much wisdom reposes, tells us of "The Mice in Council." He explains how the flower of the rodent race gathered in conclave to find some way of liberating it from the persecutions of its enemy, the cat. A young mouse suggested a bell be hung about the cat's neck so that in the future there would be ample notice of her coming, which would mean safety to the race of mice. The practical carrying out of the scheme, however, was later seriously handicapped by the fact that the cat refused to wear a bell.

Junior Department

When this page is read the York convention will be history. As this is written September 1, however. we cannot give any details of the Junior program.

Nor can we tell of the Pennsylvania State Junior Convention which immediately preceded it. Suffice to say of both, "The Juniors were there."

October Hints

Look over again your September REVIEW.

Plan for a Junior Rally as outlined there.

Arrange a Reformation meeting for the last of October.

Plan a Training School for Junior Leaders as suggested in the September REVIEW.

The November Topics

Nov. 5. "Snow Houses" (missionary). See Topic and Leader's Guide in the Program Packet. An interesting poster to advertise the meeting can be made of blue cardboard, with Alaskan igloos pasted on, cut from white paper, the title of the meeting "Snow Houses" printed in large white letters with irregular edges to represent icicles, and the notice of the meeting printed at the bottom.

Nov. 12. A Home in Lystra (Timothy). The Superintendent and a number of Juniors give the lesson as found in the REVIEW. Have the Scripture passages called for read in their respective places by several Juniors. These series of topics on the Homes of the Bible are ideal for teaching Juniors some of the best stories of the Bible, and the method of putting the Book into the hands of the children, and teaching them to use it, is one of the best services the Superintendent can render the children.

Supplement the lesson by stressing some facts on education. Tell of the work of the Board of Education, mount on a large sheet of cardboard pictures of some of our church schools. Show the Juniors the need of education, especially Christian education, to fit them for life work, and urge faithfulness in the daily tasks of school life, with a looking forward to high school, and higher education where possible. To the boys especially bring the appeal of the ministry, stressing our theological seminaries. Life Service begins with the Juniors, and education is the first step.

Another plan for this meeting is to make this meeting a public meeting, inviting parents and stressing Week Day Christian Instruction, and religious instruction in the home.

An interesting poster to advertise the meeting can be made by cutting pictures of children (select those looking up) and pasting them in a group at the bottom of a sheet of cardboard. At the top draw a large open Bible. Print "Search the Scriptures" over the Bible. and below print the time of the meeting.

Nov. 19. "A Happy Family" (Luther at Home). Have the story as given in the REVIEW told and then acted out by the Juniors. Stories of Luther's children, and the home life of the Luthers which may be found in any Life of Luther may be told by the Superintendent. This lesson also gives opportunity to talk to the Juniors on prayer at home, grace at meals, family worship, the family Bible and the family pew. Through the children these may be encouraged and often introduced into homes where they in our modern day have fallen into disuse.

Have you had a "Luther Evening" given by your Junior League? Try it. The series of Topics on Luther in dramatic form which have appeared each month in the REVIEW can be combined into an evening program, both entertaining and instructive.

Children are natural actors—the dramatic instinct is strongly developed in them. Three-year-old little Bobbie plays "engine" by himself for a half hour, four-year-old Helen imitates to the last gesture and inflection of voice her mother's caller, seven- and eight-year-old Jimmie and Tommy and John are a band of Indians, while their sisters "play house"—all are merely following the dramatic instinct within them. Make use of this in your church work by arranging for the dramatization of Bible stories, for Bible tableaux, impersonations, and with the older Juniors, pageants. Right along this line is the acting out of the Luther story as suggested by this series of Topics.

Make a poster with Luther's picture, the Luther colors, and print below:

"Come to the Luther Entertainment by the Juniors on ——, at ——"

Nov. 26. "The First Thanksgiving"—picture study. Have the story told as given in the Topic by several Juniors.

Arrange a Thanksgiving meeting, have a public meeting. inviting the whole congregation. Arrange a Thanksgiving program with some special features. Invitations—figures of turkeys cut from paper napkins, mounted on cardboard, and the notice of the meeting written on the back. Or on white cards cut figures of Puritans, Indians, ships, turkeys, from black paper, in silhouette effect, and print the invitation below. Let the children help to make these and distribute to their friends.

Posters—From a large sheet of cardboard cut out a Puritan father, holding a large scroll, on which print "Proclamation—To all whom this edict reaches —You are cordially invited to attend the Thanksgiving exercises of the Juniors on ——, at ——." Or make a large poster in silhouette effect as suggested for the invitations. Still another plan is to use some of the Thanksgiving designs in rolls of crepe paper.

Have some special music, have one of the boys in Indian costume tell the story of the first Thanksgiving, have exercises and recitations, and have some of the girls in Puritan costume serve tea and wafers at the close of the program.

Expression—Make some specific plans for helping in the work of some of our orphan homes. Make up Thanksgiving baskets to be sent out. Send bright Thanksgiving cards to those in hospitals or shutins. And plan at this meeting for some Christmas work, and appoint a committee.

For the Little Ones

Do not forget the small children under seven. Use these stories and plans:

Nov. 5—"The World Children at Worship." Tell stories from "The Child in the Midst." Put up a sheet of cardboard and put on it pictures of children at worship. In the center put "Christ Blessing the Children."

Nov. 12—"The Good Neighbor" (Bible Story Hour). Tell the story "The Good Neighbor" from "Tell Me a True Story," page 217.

Nov. 19—The Ten Commandments (Memory Work Lesson). Teach the Seventh and Eighth Commandments following the plan suggested each month.

Nov. 26—Picture Story—"The First Thanksgiving." Tell the story of the picture (in picture packet). See the Junior Topic for same date for material.

Make November a joyous "thank you" time for these little ones. Atmosphere counts for much. Teach the lessons given above and add the Thanksgiving thought. Decorate the room with autumn leaves—those cut from crepe paper can be used. Have an offering basket—a brown basket, decorated with pictures of fruit and leaves. Have some of the leaves twined round the chairs which form the circle in which the children gather for the stories. Have a Birthday Chair, for those whose birthdays come in November, especially decorated with leaves, and a large yellow bow. Use the picture, "The Angelus." For handwork make sewing cards with fruit of various kinds, and the words "Thanksgiving time is here, God is Good" for the children to sew.

Use these prayers:

We thank Thee for the harvest
Now safely stored away,
Dear Father, hear us thanking Thee
This glad Thanksgiving day.

The thank you time has come again,
It comes one season every year,
And thankful people everywhere
Praise God the Father for His care

Father, take these gifts we bring,
Give them something sweet to do,
May they help some one to love Thee,
May we love Thee. too.

Tell any of the following stories—"The Little Lame Squirrel" from "Christian Nurture Lessons," "The Golden Rod and Aster." from "The Children's Hour," "How Patty Gave Thanks" from "The Child's World" Plan to have the children send some gifts to others.

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NOVEMBER 5, 1922.

SNOW HOUSES

(Missionary)

(The Missionary Topics for Junior Leagues are supplied by the Literature Committee of the Women's Missionary Society of the United Lutheran Church. To use with them the leader should have the text-book, "Stay-At-Home-Journeys" (price, paper 40c., cloth 60c.), and the Program Packet, with supplemental leaflets (price 30c.).

HYMN.

BIBLE PERIOD: A Boy King Who Broke Down Idols.

PRAYER.

CONVERSATION PERIOD: Have you ever seen a house made of snow? Are there any people who really live in snow houses? Where? How do they keep warm? What do they eat? What do they wear? What games do they play? Do they go to church? What is a totem?

RELAXATION PERIOD: Form circle. One child stands with leader in center. She thinks of the children of some other land. The others ask her questions which she can answer with "yes" or "no." Do they have black hair?" "Do they eat with chop-sticks?" etc. She must answer all the questions. The first one who guesses correctly takes next turn in the center, and the game begins over again. Children tell the leader what nationality they have chosen so she can help them with their answers.

STORY PERIOD: "The Boy who Won." (Page 33, "Stay-at-Home Journeys.")

Follow with the discussion of the first Lutheran Missionary to Greenland, Hans Egedè. Get his story from the leaflet "A Student Volunteer of Two Hundred Years Ago," which gives the facts but must be simplified to be told to children.

HYMNS "From Greenland's Icy Mountains."

WORK PERIOD: Write in notebook the name of Hans Egede, the first missionary to the frozen northland.

Print three things Alaska sends to us and three things we should send to Alaska.

Make Eskimo village using a table with cotton batting for foundation. Pattern may be had from Milton Bradley Company in local store, or from General Headquarters of the Milton Bradley Company, Springfield. Mass.

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NOVEMBER 12, 1922.

A HOME IN LYSTRA

(Timothy)

Laura Wade Rice.

Memory Verse—2 Tim. 3:14-17.

Paul—St. Paul we call him—was a great missionary preacher. It was some years after the Lord Jesus went back to heaven that Paul began to love Him and work for Him. At first Paul hated Him and tried to kill all the Christians, but after he began to love Jesus nothing was too much for him to do or to suffer for Jesus' sake and to get other people to love Him. too. The Jews were always making trouble for Paul, though he was a Jew and all the other Christians at first were Jews. As he traveled about his life was always in danger.

One day he came to a town called Lystra. Paul was pretty sure there would be trouble made for him at Lystra. But he did not know that at Lystra he would find one of his best friends and helpers. Some rich man, do you think? The governor, or one of the captains of soldiers? No, indeed. just a boy. His name was Timothy. He may have been a poor boy in some ways, in other ways he was a rich boy.

First, he had a good home and good home-folks. Then—no, that was first—there was a Bible in his home. It wasn't a dusty Bible, either, pushed way back on a shelf. And even if some one had stolen it, Timothy and his mother and grandmother would not have lost their Bible—for they knew a great deal of it by heart. You can almost see the little fellow standing by mother's or grandmother's knee, looking up into their faces to say his verses, or looking down twisting his little fingers or his tunic when he forgot or was trying to think what came next—just as you do. Then—just as you do—he would run out to play, for he was a real boy, brave and happy and true-hearted. with a clean, pure heart. and lots of love for those who were dear to him. One day very likely Timothy came in with his eyes big with wonder and a strange story to tell. (Leader tells that Paul and Barnabas had come and were preaching in the streets of Lystra. Have Juniors read Acts 14:8-18.) Timothy's mother and grandmother must have wanted to know all about what the two missionaries had said. Next day there was another story to tell. (Have 19:20 read.) What a terrible thing to do to such a brave. helpful man. Timothy listened to the older folks talking, those who had believed Paul's message about Jesus! Why, how much Paul loved Him! Timothy began to love Him, too! How they must have talked of Paul and Paul's dear Master in the little home in Lystra, and have wondered if even so brave a man as Paul would dare to come back. But he *did* come back, and we think very likely he stayed at Timothy's house.

(Have v. 21-24 read.) So Timothy was a confirmed church member now—just as some of you are and all of you will be some day. How hard he tried to do what Jesus would have him do! How much he must have wished he could be a missionary, too. By and by Paul did come back—and—oh wonderful—he chose Timothy to go with him, and tell about Jesus. How proud his folks must have been! And how happy Timothy was! They worked together for some time before Paul was put in prison and Paul wrote two letters to him calling him "My dear son." (Have Juniors find these letters and read 2 Tim. 9 and 14, 2nd Chapt. 1-3, 24-26, 3rd Chapt. 10-12, 14-7.) Paul tells Timothy it will not be long now before he will be with his dear Lord Jesus. (Read Chapt. 4:5-8.) There is nothing better that you could do with your lives than just what Timothy did with his—make a good older friend who will he'p you be a Christian, give your heart to Jesus, and work for Him. But—first of all, like Timothy. love and study your Bible.

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NOVEMBER 19, 1922.

A HAPPY FAMILY—LUTHER AT HOME

Esther E. Martin.

Text Book—Martin of Mansfeld—Margaret R. Seebach.

Part I—"Lord Katie," Chapter 15.

Scripture Lesson—Prov. 31:10-31.

Scene—Home of Lucas Cranach, the noted artist of Wittenberg, friend of Luther. A little maid shows Katherine Luther (known to her friends as Katie) the way to the living room and announces her arrival. Katherine Luther is dressed in the morning costume of the German housewife—white cap and kerchief over a dark woolen dress with close-fitting sleeves and full skirt. Her auburn hair is parted smoothly and almost hidden under the ample folds of the cap. Dark blue eyes are quick and glancing and a face shrewd, yet kindly. She is almost 30 years old. Mistress Cranach rises and extends both hands to greet her visitor.

Mistress Cranach—"How are you, dear Katie? I did not expect to see you so early; but then, you are always up with the birds! No wonder Dr. Martin calls you 'The Morning Star of Wittenberg,' because you always rise before the sun."

Katherine Luther (removing her cloak and picking up a piece of Mistress Cranach's mending)—"It was market morning, you know. I wished to go early so that I could get here before Dr. Martin has finished the sitting he was to give Master Lucas for his portrait. I have sent the little maid home with the basket, and now I will talk with you and wait for him."

Mistress Cranach (also sewing)—"How much better Dr. Martin is looking, Katie. He is not the same man since his marriage. Truly, you take good care of him!"

Katherine Luther—"And it is no light task. If you could see how hard it is to get him to dinner when he is busy writing! That is partly the reason I came to wait for him today; I have fresh greens for dinner, and if he and Master Cranach get to talking, or if he comes home, slips into his study, and locks the door, the greens may stand till they are spoiled, though he really is very fond of them!"

Mistress Cranach—"His whole heart is in his work. I can imagine that he often forgets his meals."

Katherine Luther—"Before we were married, he says he had no regular meal-times. but went and got something to eat when he happened to think of it, unless he was invited out to dine. No wonder he was hardly ever well! Even yet he has severe spells of illness at times. He has never taken care of himself or thought of his own health, in all his life."

Mistress Cranach—"Then it is high time some one did it for him. But I can guess that it is not easy to train him into regular habits."

Katherine Luther—"You should have seen the house when I came into it! He hardly ever made his bed properly, but left it open so that it would be easier to get into. His papers and books were littered about everywhere, and he makes a terrible outcry even now if they are disturbed. His little dog used to make a bed in his papers, and often chewed them up as well as his boots and leather belts!

"I keep the dog outside, clean up as much as I dare, and shut my eyes to the heaps of papers! But he knows he is much more comfortable, though he doesn't like to be disturbed by sweeping and dusting."

Mistress Cranach—"He has no care for little things."

Katherine Luther—"No, nor greater things, sometimes. He would give away everything we have in the house if I did not watch him! Let any poor student come with a tale of woe and Dr. Martin gives him the last penny in his purse! He gives away his clothing, the food from the table, and the gold and silver dishes that our friends gave us when we were married.

"The other day, one of his friends invited him to his marriage. Dr. Martin could not go. but he wrote him a letter saying. 'I am sending you as a gift a large silver vase which was given us and which I hope you will accept in token of our love and good wishes.'

"The letter lay open on the table, and he was called away before it was finished. I suspected that he had some such plan, for I saw him casting looks at the vase while he wrote. So I put it away.

"When he came back, the vase was gone! He looked at me, and laughed; then he put a postscript to his letter.

" 'I am sorry I cannot send you the vase, after all, because my Lord Katie, who rules me and my household, has hidden it away!' "

Mistress Cranach—"That is right, Katie, he would beggar himself and you if you did not look after such things. He is the greatest man in Germany, but he is like a child when it comes to matters of money. We knew that long ago. He never thinks of himself."

Katherine Luther (tears coming to her eyes)—"He is the best and greatest man in the world. Were it not for him and the books he wrote I should still be a lonely nun in the convent at Nimbschen."

Mistress Cranach—"You were not meant for a nun, dear Katie. Some women might have been happy in such a life, though since we have known Dr. Martin we believe that it is not the right way to please God, but you have the talents of a housewife and a man of business as well!"

Katherine Luther—"I never could spend my time in a little cell even at the convent. I used to beg the abbess to let me go out and help to manage things on the estate of the convent—to oversee the farming, the buying and selling of cattle. the weaving and bleaching of linen. and all the rest; and she found I was much better indoors when I had been busy outside for a while.

"I never would have chosen to be a nun; but my mother died when I was a little girl, and my father sent me to be brought up in a convent. When Dr. Luther's books came out, we managed to get some and read them. When I read the one on the vows of monks and nuns, I felt as if someone had opened the door of a prison, and called me out into the bright sunshine! You know the rest, dear friend—how twelve of us escaped, and nine came to Wittenberg; how the good people here received and sheltered us; how good Mistress Reichenbach gave me a home, until Dr. Martin asked me to be his wife. I owe everything to him."

Martin Luther (entering the room, speaking in a merry voice; Cranach also enters)—"What is this? Lord Katie here, and talking about me, as usual. What sermons these women preach! Their tongues are never still!

"Never was such a manager as my Lord Katie. She has made me dig a garden, and plant lilies and roses as well as things to eat. Now we are making a fish-pond, and soon we shall have fish for our table.

"She takes students to board, and lays money aside. Presently we are going to buy a little farm which she can manage to her heart's content.

"She is like the virtuous woman in the Proverbs; she rises while it is yet dark. she plants a vineyard, she works willingly with her hands, and eats no bread of idleness!

"It is true she interrupts me sometimes by asking questions, or calling me to dinner when I am busy writing; but (dropping his bantering tone) she is a true helpmate to me and I thank God for her."

Katherine Luther is seen wiping away happy tears.

Master Cranach—"You have proved the truth, dear Dr. Martin, of the Scripture which says, 'Whoso findeth a wife findeth a good thing, and obtaineth favor from the Lord.' "

Part II. "In Dr. Martin's Garden." Chapter 17.

Scripture Lesson—Gen. 33:5; Mark 10:13-16.

Scene—The garden of the Luther home, on a warm summer evening. Dr. Nicholas Amsdorf enters the gate and sees little Magdalene (Luther's little daughter) sitting on the grass crying bitterly. She is holding a dead sparrow in her hand, and her brother Hans is trying to check her weeping.

Hans—"Come, sister. don't cry any more; it won't make the little bird come back to life! Let's make a nice little grave and bury it!"

Magdalene cries harder.

Hans—"Listen, Lena, here is Dr. Nicholas; you don't want him to see you cry like this. Be a good girl now!"

Magdalene continues sobbing.

Dr. Martin comes down the walk, and seeing the trouble takes his little daughter in his arms.

Dr. Martin—"Dear Lena, it was God's little bird, you know; and God has taken it back again."

Lena (through her tears)—"Will it fly around and sing again, up in heaven?"

Dr. Martin—"Who knows? There are all sorts of beautiful things in heaven. and there must surely be little birds."

Hans (with his pet puppy at his feet)—"And dogs, father? Will there be little dogs like Clownie in heaven?"

Dr. Martin (patting the little dog)—"Why not? In the new heavens and earth, why should there not be little dogs, with skins like silk and hair of gold, running about and playing?"

Magdalene is becoming quieter.

Dr. Martin—"Pardon, dear Nicholas. Now we can talk! Come and sit here on the bench with us, and enjoy this beautiful evening."

Hans (earnestly)—"Father, Wolf did not trap this bird; we found it lying on the grass. Wolf has not tried to catch any birds since you read him your letter from them!"

Amsdorf—"What is this? Have the birds been writing letters to Dr. Martin?"

Dr. Martin—"Old Wolf Sieberger. our man-of-all-work about the place, had set snares for the birds in the garden here. So I wrote a letter of protest, and read it to him, as if it had been sent to me by the birds themselves."

Hans—"You should have seen Wolf's face! He didn't know what to say but he went out and put away all the traps. Father, let me get the letter for Dr. Nicholas to read!"

Hans runs in the house and comes back with the letter in a very short time.

Hans—"Just listen, Dr. Nicholas!

" 'To the gracious master, Martin Luther, preacher at Wittenberg:

" 'We, the thrushes, blackbirds, linnets, goldfinches, together with other good and honorable birds who are to journey this autumn over Wittenberg, beg to advise you that we have the information that Wolf Sieberger, your servant, has paid a high price for some old worn-out nets, that he may rig up a snare to take us from our liberty given us by God to fly in the air and gather grains of corn on the ground.

" 'Since this is very hard for us poor birds who have no barns nor houses, we humbly beg you to ask him to give up his plans until we have made our journey over Wittenberg.

" 'If he will not do this, we hope that he may be repaid by finding in his trap when morning comes, frogs, locusts, and snails instead of us!' "

Dr. Nicholas—"That reminds me of the letter I heard about which your father wrote from Coburg to some of the young men who lived at the time here in the house. Have you seen that. Hans, my boy?"

Hans (eagerly)—"Yes. my mother keeps a copy of it, with the letter he wrote me from Coburg. Shall I get them for you?"

Dr. Martin (looking up from the little grave he is digging)—"Hans, you will tire Dr. Nicholas with your chatter."

Hans has disappeared before he finishes talking.

Dr. Nicholas—"Let the boy go, Martin. He enjoys it, and so do I. I am never happier than here among your children."

Hans (reappearing breathless)—"Here it is.

"'There is a grove just under our window, like a small forest. There the jackdaws and crows are holding a diet. They fly in and out, and keep up a racket day and night without ceasing. I have not yet seen their emperor, but their nobles and knights constantly flit and gad about, not clothed expensively, but all in one color. all alike black and all alike gray-eyed. They sing the same song, but the voices of the young and old, great and small, are different.

"'They care nothing for grand palaces and halls, for their hall is vaulted with the beautiful. broad sky, its floor is paved with lovely green branches, and its walls are as wide as the world. They do not ask for horses or armor, having winged chariots on which to escape the hunter.

"'They are high and mighty lords, but I don't know yet what they are deciding. So far as I can learn, they plan a great war against wheat, barley, oats, malt, and all sorts of grain; and many a one will show himself a hero, and do valiant deeds. It gives a special delight to see in how knightly a fashion they strut about, polish their bills, and prepare for victory over the grain.'"

Hans proudly unfolds another paper—"And this is my own letter, the first I ever got! Of course, I was just a very little boy then!"

(Here Hans reads the famous letter. This should be read by the child interpreting the part of Hans Luther. Space will not permit printing it here. and besides most people have it even though they may not have this text book.)

Dr. Martin—"Now, Hans, the letters are finished, the little bird is buried, and the dew will soon be falling. Take your little sister and go in; Dr. Nicholas and I will come presently, and then we shall sing, for it is almost your bed time."

Dr. Nicholas—"It is wonderful to me, Martin, how you can always take the time to play with your little ones, and write to them when you are busy with such constant writing, lecturing, and preaching, and often when your own heart must be anxious and troubled."

Dr. Martin—"The birds have been my preachers, dear Nicholas. See the little bird on her nest! She puts her head under her wing and goes to sleep secure in the care of the heavenly Father. So ought we to be.

"There is only one thing, dear friend. that makes us happy and peaceful and free from care. It is the promise of God. And when we read His Word and ask Him to take care of us. we can all be happy together though the ban of the empire hangs over us and our fears and anxieties are many. Come, let us go in and sing together, 'A Mighty Fortress Is Our God!'"

NOVEMBER 26, 1922.

THE FIRST THANKSGIVING
(Picture Study)

Scripture Lesson—Deut. 16:13-15.

Introduction—What national holiday do we have this week? What is the subject of our topic? What is the subject of our picture? Now we have the three answers. 1. Thanksgiving Day. 2. The First Thanksgiving. 3. Pilgrims Going to Church. The three are closely associated. We will, however, take the picture first because it gives us a glimpse of the people who started our Thanksgiving Day. Let us take a good look at *The Picture.* Its subject is "Pilgrims Going to Church." Now what do we see? Probably the first thing which seems strange to us is that the men are carrying guns. Why is this? A church is no place for guns. That is true today, but when these people were living, they might be attacked at any moment by enemies, and they used the guns to defend themselves. These people are the Pilgrims who came to America long ago when this land of ours was covered with thick forests. There were no cities or towns then, and only the Indians lived here. But they wanted to worship God in their own way, and so they came across the ocean in a little ship called the Mayflower and started a little colony. Others came later. One of the first things they did was to build a log church, and here they would gather every Sunday to worship God. But they had to be careful, for the Indians had become their enemies and would often come upon them suddenly and kill them. In our picture the men with the guns seem to be looking around to see if any Indians were about. They might be hiding in those woods or behind some trees. But in spite of the danger they wanted the Gospel and we note that they have their minister with them. They were godly men and women and helped to start our country right. And it was these Pilgrims who had

The First Thanksgiving. They had landed at Plymouth Rock on December 21, 1620, when the weather was cold and nothing was growing. They suffered terribly and about half of the people took sick and died. Finally spring came. The Indians became friendly with them at this time and one even stayed with them and showed them how to plant their corn, peas, barley and wheat. When autumn came, they had a fine harvest. "Let us have a great thanksgiving party and invite the Indians," they said. So the invitation was sent and ninety Indians with their chief Massasoit came. Four men went out shooting one whole day and brought back so many wild turkeys, ducks and geese that they had enough to last a week, even with that large company. The Indians wanted to do their share and brought five deer. So they thanked God for His goodness to them and decided not to have one Thanksgiving Day but spread it out over three days. And what a feast they had and what games they did play. They made merry and tried to forget the hardships they had had. All this happened 300 years ago, and ever since that time there have been Thanksgiving Days in our land.

Our Thanksgiving Day.—This week we have our Thanksgiving Day. How are we going to celebrate it? To do it right, we should understand its purpose. The President of the United States, in his proclamation making this day a national holiday, calls attention to the many blessings which we enjoy and calls upon the people to go to their places of worship and give thanks to God for these gifts. If we are good American citizens, we will try to live up to the spirit of our President's message and do what he bids us do. Do we want to be good Americans. If so, we should.

1. Attend church services on Thanksgiving Day, and there give thanks to God for His mercies during the past year. This will not prevent us from making it a very happy day. Indeed, it is the right beginning to a happy day and what we may do afterwards may be better enjoyed because of our getting close to God.

2. Cultivate a spirit of thankfulness. While the President calls upon us only once a year to be thankful, yet this does not mean that we should not be thankful at other times. Indeed, the person who is not thankful the other 364 days in the year will hardly be able to be truly thankful on Thanksgiving Day. God's blessings are new unto us every day and they are so abundant that if we will only take the time to think about them we can hardly help from being thankful. So let us take a little time each day to think of God's goodness to us and you might be surprised how happy it will make one. And a happy Christian is the very best kind of an American citizen.

3. Think of some of our blessings. Here are a few of them:

(a) That we live in a country where the highest officer of the land calls on the people to thank God for His goodness.

(b) That we have a country where we have the freedom to attend our Church, Sunday School and League and to read our Bibles without fear of harm.

(c) That we have this year plenty to eat and wear, homes to live in, health and friends. Let us remember that it is only by the goodness of God that we were not born in a heathen country or in starving Russia.

(d) That we live in a country where we have a share in its government, where we can by our votes (when old enough) help to make it better, and by our lives make it more Christian.

There is something greater even than the past, and that is the future. We must get into living touch with the forces and the powers that make the future. And this brings us to the point that we must accept our own responsibility for making an atmosphere that shall be helpful to the best life. Whatever other elements there may be in it, we must not forget that we are always contributing our own share.—*T. Rhondda Williams.*

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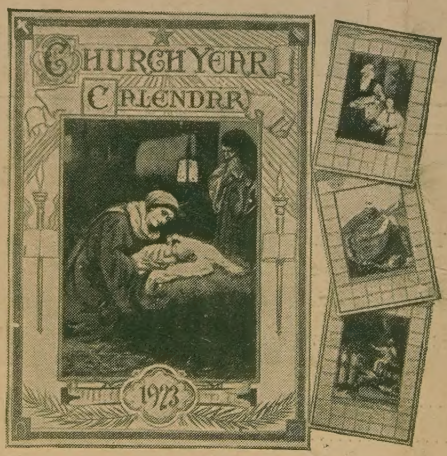

Actual size of calendar 9½"x14". Consists of one page for each month and a cover, all printed from beautiful color plates. Subjects of inside pages include seven Biblical scenes and five Missionary pictures; also the year, month and calendar days, with Church year lessons and Scriptural quotations that suggest daily Bible readings.

Single Calendars cost 30c. each

Number	Cost	Sell	Profits
25	$ 5.25	$ 7.50	$2.25
50	9.50	15.00	5.50
100	17.00	30.00	13.00
250	41.25	75.00	33.75
500	80.00	150.00	70.00

It requires no capital to start as our terms are 30 days after delivery. This enables you to pay for the calendars you sell out of the proceeds of your sales. Combine your orders with other societies! Your profits will then be far greater. The more calendars you order at one time, the greater will be your profit on each calendar.

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